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OR,

THE NEWS OF THE CHURCHES.

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ABYSSINIANS.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

ON THE RACES AND FAITHS OF ABYSSINIA.

It is not our purpose in the present article to plunge into the labyrinth of Abyssinian ethnography; and we hold aloof from it all the more, that, as yet, so few have threaded their way through its difficulties with any measure of success. The leading ethnographic fact to which we would solicit attention is this—that the bold table lands of Abyssinia, hitherto in the hands of the race generally termed “Caucasian,” are the outpost of the Caucasian race in that direction. Descending from them, and proceeding southward, we come upon tribes more akin to the negro family of mankind. The general opinion is, that the savage Gallas, a people of negro descent, at least if we use that term in its most extensive signification, are so encroaching upon the Abyssinian Caucasians, that they will ultimately expel them from their country, and take their place. This vaticination, however, we are inclined to receive with considerable doubt. The Abyssinians must often before have had to encounter negro assailants, yet have they managed to hold their own as yet against all foes of such a character. It is not often that a “Caucasian” sovereignty goes down under negro blows. As a rule, it is not hard pressed till it has to endure the assaults of other Caucasians. It is “when Greek meets Greek” that there “comes the tug of war.” It is with the Semitic, sometimes called the Syro-Arabian, family of the Caucasian race, that the Abyssinians are connected; and the Gheez language, formerly spoken on at least one of the rocky platforms of which the country is composed, is akin to Arabic, and, in consequence, not remotely allied to Hebrew.

Having alluded to the physical conformation of

the country, it may be stated that the celebrated geographer, Carl Ritter, of Berlin, some years ago, showed that Abyssinia was resolvable into three table lands, rising one above another from the shore of the Red Sea. The first of these is the plain of Baharnegash; the second, or higher level, that of Tigre, containing the former Abyssinian capital, Axum; and last, and highest of all, the table land of Amhara, on which Gondar is situated, and which is of the average elevation of 8,000 feet. The Amharic race ruling on this platform has for some centuries been the dominant one throughout Abyssinia. Before passing on from the subject of races, it is needful to add that the Abyssinian branch of the Caucasian stock, existing, as it has for ages, in immediate proximity to the negro tribes, has so intermingled with them as to have acquired some of their characteristics; and two Abyssinians whom we once met, though in the main constituted physically like Europeans, still approached the ordinary natives of tropical Africa in having curly hair.

To speak now of the faiths of Abyssinia. So much connexion was there, in ancient times, between Abyssinia and the rest of the civilised world, that the Greek language and idolatry had established themselves at least as high as the second platform of rocky land. Monumental inscriptions have been found there in the Greek language, there being one specially worthy of note detected at Axum, in which the King describes himself as the “son of the invincible Mars.” At a very early period, also, Judaism took deep root on the same platform, and has left unmistakable traces of its former power; the close ethnographic affinity of the Abyssinians to the Jews rendering

it more easy than it would otherwise have been for the former to adopt the divinely-revealed faith of the latter. The language of Pritchard on the subject is so striking that it deserves to be quoted at length.

"What is still more remarkable, it (Abyssinia) has preserved extensive remains of a previously existing and widely-spread Judaism, and, with a language approaching more than any living tongue to the Hebrew, a state of manners, and a peculiar character in its people, which represent in these latter days the habits and customs of the ancient Israelites in the times of Gideon and of Joshua. So striking is the resemblance between the modern Abyssinians and the Hebrews of old, that we can hardly look upon them but as branches of one nation; and, if we had not convincing evidence to the contrary, and knew not for certain that the Abrahamidæ originated in Chaldea, and to the northward and eastward of Palestine, we might frame a very probable hypothesis, which should bring them down as a band of wandering shepherds from the mountains of Habesh (Abyssinia), and identify them with the pastor kings, who, according to Manetho, multiplied their bands in the land of the Pharaohs, and being, after some centuries, expelled thence by the will of the gods, sought refuge in Judæa and built the walls of Jerusalem. Such an hypothesis would explain the existence of an almost Israelitish people, and the preservation of a language so nearly approaching to the Hebrew, in intropical Africa. It is certainly untrue, and we find no other easy explanation of the facts which the history of Abyssinia presents, and particularly the early extension of the Jewish religion and customs through that country."—(*Pritchard's Natural History of Man*, Second Edition, pp. 279-280.)

It is believed that the Jewish element, for the existence of which Pritchard found it so difficult to account, came from the coast of Arabia, opposite to Abyssinia. The prominent place the Jews held in Arabia in the early centuries of the Christian era will be remembered by all who are familiar with the life of Mohammed; and even to this day there are colonies of Jews in Arabia, including an interesting one in our own station of Aden.

We ought next to speak of the introduction of Christianity into Abyssinia, but withhold this part of the subject for the present, and turn attention first to a scene in the life of Mohammed. When Abou Beker, one of Mohammed's earliest

converts, and subsequently the first caliph, was in the full fervour of his zeal, he ransomed sundry oppressed slaves from their tyrannical masters, one of whom was Bilal, the son of an Abyssinian slave-girl. "He was tall, dark, and gaunt, with negro features and bushy hair," and was by Mohammed termed "the first fruits of the Abyssinians." Not long after his reception into the Mohammedan body the persecution of the people of Mecca became so severe upon the "faithful" that several of the latter, by direction of their chief, sought refuge in Abyssinia. "Yonder," he said, pointing in the direction of Africa, "yonder lieth a country where no one is wronged: a land of righteousness. Depart thither, and remain until it pleaseth the Lord to open your way before you." The advice was taken, as might have been expected from the veneration with which Mohammed was regarded by his followers. The emigrants set forth, and were so well received that they had no occasion to change the favourable opinion they had formed of Abyssinia. Those who are best acquainted with the history of Mohammedanism believe that the success of the first "hegira," or flight from Mecca to Abyssinia, suggested the second one—that of world-wide celebrity, from which the Mohammedan era is dated: the flight from Mecca to Medina; and if, as is probable, this was the case, then the conduct of the Abyssinians at a critical period may have powerfully affected the whole current of subsequent history. The residence of the first band of emigrants in Abyssinia was not protracted. It lasted only two months. Falling into the ordinary error of exiles, they took up the notion that the cause for which they had suffered so much was now almost triumphant at Mecca; and, after the brief absence from home already stated, they returned to share in the victory. What they had mistaken for triumph was a lull in the storm of persecution, produced by temporizing policy on the part of Mohammed, and when the calm terminated, which it very speedily did, and the tempest raged anew with unabated violence, nay, even increased in fury, retreat to Abyssinia became again the order of the day, and was carried out this time on a larger scale than before. Nor did it terminate so soon as formerly; years elapsed before the last of the refugees again set foot on the soil of Arabia.

We must postpone to a future article the notice we had intended to give in this one, of the rise and progress of Christianity in Abyssinia.

MASSACRE OF A MISSIONARY AND SEVEN OF HIS PARTY AT FIJI.*

It is with deep regret that I have to transmit for your information the particulars of one of the most revolting tragedies that has been perpetrated in these islands since they have been brought under the influence of Christianity. For many years after the arrival of the Wesleyan missionaries they were subjected to frequent insult, and at times they were placed in positions of imminent peril; but, although they were in "deaths oft," not one of their number was ever struck down by any of the savages, by whom they were continually surrounded. Now, however, when professed heathenism is all but abolished—now, when most people believe that a man may safely travel in any part of any one of these islands with perfect safety—now, when we hear that some colonial assemblies are insulted when one speaks of the present cannibal state of some parts of Fiji, believing that such things are but customs of the past,—we hear in horrible detail the account of the murder of the late Rev. Thomas Baker, Wesleyan Missionary, Shadrack Seileka, native assistant missionary, one catechist and five students, whilst on a missionary tour across the island of Viti-levu.

The perpetrators of the crime are the chiefs and people of a town called Ngangadetaratu, in the Navosa district, as nearly as possible in the centre of the island, and about three or four days' journey beyond the residences of the planters upon the Rewa river. This Navosa tribe is one about which little or nothing is known, it having no communication or political connection with the tribes on the coast; nor was their isolation ever disturbed by the presence of a European until Captain Jones, V.C., H.B.M. Consul of Fiji and Toga, slept in and passed through their town about two years ago, when crossing the island from south to north, in company with Mr. F. Hennings and two other gentlemen, whose names I forget, when, as it now appears, they only escaped an attack by leaving the town at break of day, and getting beyond the boundaries of the tribe before the arrival of those who had to assist in the plot.

Since the war of last year, many thousands of people in the interior of Viti-levu, which is the largest island in this group, have renounced

heathenism and cannibalism, with all their attendant crimes, and their chiefs made formal application for teachers of Christianity, or else received them when requested to do so by the missionaries and catechists. Three years ago the late Rev. T. Baker was appointed by his brethren to live a few miles up the Rewa, to open the new mission station at Davuilevu, and to devote his time and energies to the benefit of the tribes in the interior. He laboured there with unflagging industry, frequently taking long and difficult journeys to visit the teachers under his care, and to endeavour to induce the tribes still farther in the interior to embrace Christianity. During these journeys he took frequent surveys of the Rewa, in most of its varied windings, from the notes of which he sketched out a chart of the river which, he thought, would be of considerable value in the opening out of the country to British enterprise.

In the annual district meeting of the missionaries, Mr. Baker applied for permission to visit the colonies for a year to recruit, which application was recommended by his brethren to the Conference and committee of the Wesleyan Missions, for their sanction. In the full expectation that he would have leave of absence in 1868, he felt exceedingly desirous to gain over to Christianity the few remaining tribes which are still heathen, as well as visit the different tribes of Viria, Soloiria, Navunidakua, and Dawarau, which have lately wholly, or in part, embraced Christianity; and likewise finally revise his previous surveys, and be enabled to complete his chart of the river.

On the morning of the 13th of July he prepared to take his departure, but did not tell either his colleague, the Rev. Jesse Carey, at Rewa, or his wife, that he was thinking of making inquiries as to the possibility of his being able to cross right over the land to the westward, so as to arrive on the coast at Vuda. His reason for this will be afterwards shown. He seemed more than usually cheerful and affectionate to all—his family and servants—and appeared to linger about to look upon everything. He then left, saying that he would be back again in ten days. That afternoon he arrived at Naikorokoro, about fifteen miles up the river from his abode. Here his crew and the native minister slept whilst he crossed

* From a Correspondent of the *Sydney Morning Herald*.

over the river and stayed the night at Captain Moreton's, where he was kindly entertained. At this stage his crew began to have forebodings of evil, one of their number having had a remarkable dream, in which he saw a number of bodies cut up and presented at the front of a heathen temple.

On Sunday, the 14th, he went five or six miles further up the river, where he preached in Fijian, and afterwards to a small congregation of planters, who assembled in the house of Mr. Lee. In the afternoon he went to the town of Viria, where he preached in native, and slept the night.

Early on Monday morning, and shortly after he had started on his journey, he met a teacher of one of the towns in the neighbourhood, named Isaiah Nasekai. He at once requested Isaiah to go with him, as he would be a good guide when he approached the coast on the Vuda side. That afternoon he arrived at Navuimoli, where he arranged to leave his boat and strike inland; here he told the teachers under his direction, that if they heard that he had succeeded in pushing his way through to Vuda, they were to take his boat home to Davuilevu.

Tuesday, the 16th, after some very heavy and fatiguing climbing all day long, he arrived at Toberua, in the Navunidakua district, where he slept.

On Wednesday, he arrived at Daweran, and at once went to the principal chief of Namara, whose name is Waqaliquali. This place is one of the outposts of the mission; in it and the neighbourhood were stationed four catechists, to whom Mr. Baker had then come to counsel and direct, and from whom he expected to receive reliable information about the tribes beyond. Both Mr. Baker and the native minister preached here, and did not attempt to proceed further on the Thursday, on account of the wet weather. During his stay here, a chief of inferior rank came to him, and began in a very impertinent manner to make inquiries about the *lotu*, viz., Christianity. Mr. Baker very civilly replied; whilst, however, this heathen fellow was speaking, Waqaliquali entered the house, and took this man sharply to task for daring to speak to a missionary and a gentleman in that style. He also wanted to know his pedigree (than whom no one knew it better than Waqaliquali), so that he might judge if he were a gentleman, or had any right whatever thus to address a visitor. The fellow slunk out of the house in a rage, and it is strongly believed that he shortly after sent a messenger on to the next

tribe to ask them to club the party should they proceed further.

Mr. Baker then asked the Chief Waqaliquali to take the party on to the next tribe, which proposal, however, the chief declined, saying that his father had been clubbed by the Navosa people, and that if he went he would in all probability share the same fate. He then asked Mr. Baker not to proceed further, as he felt sure that it would not be safe; but did not give any particular reason for urging this course—whether he suspected that the fellow to whom he had spoken sharply meant mischief or not cannot at present be ascertained—perhaps he did. He told Mr. Baker that he would consult his oracle, and would then know from it the result of the journey should they proceed. He therefore went off, and shortly after returned with a few leaves of a shrub, which he placed between his belt and his skin, and at once commenced walking or trotting backwards and forwards at a great rate, with his hands clenched and his elbows working like a man walking a race against time. "If the leaf bit" him he was not to go, "but if it did not all was right." Presently he said, "The leaf bites me greatly; we must not go!" At which Mr. Baker laughed, and said—"Ah! that only means that you are not to go—it does not allude to us."

They were then asked to postpone their starting until Saturday, so that a feast of "yams and pork" might be provided for them on Friday. To this they assented, as it would be extremely uncertain where they would get any more food. This supply was given with all Fijian formality early next morning, after which Mr. Baker presented a whale's tooth, and asked that guides might be appointed to conduct him to the Navosa Tribe. To us who have the advantage of subsequent events to enlighten us, we see that Waqaliquali's selection was in itself very significant of danger. He did not appoint men of his own tribe, but two who really belonged to the Navosa tribe, but who had been living for some time in his town. Of course, this was unknown to Mr. Baker, or he would not have failed to have taken it as a strong evidence of suspected mischief. The chief did, however, distinctly advise Mr. Baker to return without visiting the Navosa tribe when he received the whale's tooth; but even this would be lightly thought of after he had distinctly said his father had been killed there, and if he went that he would also be clubbed. Mr. Baker would attribute his anxiety to jealousy and fear; for it is no uncommon

occurrence for a chief to do all that he possibly can to stop a visitor on his way to another tribe with which he was not on friendly terms, as it would detract from his own importance and proportionately raise his rival in the estimation of his people. So that those things which we now see as exceedingly suspicious and premonitory, would not be thought so by the late Mr. Baker, with his extensive experience of the Fijian character. The same evening, Friday, the 19th, he wrote the following letter to Mrs. Baker, in which he explains his intentions; and we may infer that he thought but little of what the chief had said, as he does not allude to it in either of his letters written to his wife and colleague.

"I am here and have been two days now. We have had very wet weather until to-day, which has hindered us. I find we are about midway down the land, and have resolved to go all the way, now I am so far in. I had thought of this before I left you, but did not name it, because I knew that you could not endure the thought of my going away for so long a time. But I have only decided this evening to go; and I do so because, first, I want to do the people good; and second, because I believe there is no great obstacle in my way; and thirdly, because if I do not go now, I shall never go. [Alluding to his expected visit to the colonies, and the probability that he would be sent to some other station on his return.]

"When you get this I shall be at or near Vuda, and shall come back by way of Nadroga and up the coast. In this way I shall not require a boat to go after me [as he could get a large canoe at Nadroga].

"You must cheer up, and pray for me. I am in my Master's work, and He will take care of me and mine. We are all in good spirits, and our feet are sound.

"We have preached twice here. I did so yesterday, and Shadrack has preached to-day. People are *lotu*ing [embracing Christianity] all round, and there is only here and there a town that is not *lotu*.

"We start early in the morning for Navosa. I anticipate no difficulty except in this place. If they do not *lotu*, I believe they will not venture to kill me.

"I think much about you and our little ones—especially Alice.

"If Navosa should *lotu*, I will send another letter on by Nadroga, or any other way that may offer. I may be home by to-morrow week, July 27.

"I have found the people very kind so far. We hope to reach Navosa to-morrow, and if they *lotu*, to spend Sunday there.

"There is no fighting anywhere now, so I feel that the 'coast is all clear.'

"Kiss the children for me—all of them—and tell them to pray for me.

"On Saturday (the 27th), let the boat be sent to Rewa, as I hope to meet her there then.

"Good night, my dear wife. God bless you all. Yours, &c., &c."

To his colleague he writes, "People are all *lotu*-ing, and I think Navosa is the last district we have to try with. Hope you will continue to pray for me. I do not fear the natives, and we hope to do them good. We are all well and *kaukauwa*" [strong].

The native minister wrote to his wife at the same time, but did not express any fears of danger.

Waqaliquali having provided the guides early on Saturday morning, the party took their departure from Namana for Gagadelavatu, the principal town belonging to the Navosa tribe. Waqaliquali and several others accompanied them for a few miles on the road, returning when Mr. B. halted for breakfast, after expressing his regret that he could not persuade them to return. After hard and rough walking they arrived at Gagadelavatu, at about 3 p.m., and almost immediately after sent a message to ask for an interview with Nakatakainimosi, the chief of the place. He, with several of his people, came out, and sat himself down upon a stone in the village court-yard. Mr. Baker at once went up to him with the native minister and shook hands with him, and when all were seated the native minister, according to Fijian custom, presented a whale's tooth, and asked the chief to embrace Christianity and to grant them permission to pass on to the next tribe. The old man took the tooth and said, "As for the *lotu* I hate it. The path is yours in the morning!" By some it is said that he gave permission to pass through the land; but pointed to an axe and significantly said that "*that* was for the *lotu*!" Mr. Baker was then informed that H.M. consul had stopped at this village, and that a pig had been killed for his entertainment. Upon hearing this Mr. Baker at once made up his mind to sleep there. After the meeting in the court-yard, the whole party went into the chief's house, and waited for any food that might be presented according to Fijian custom. Nothing, however, was given; Mr. Baker, therefore, sent

a few yams out to be cooked, but the chief would not allow it.

The chiefs and people of the place crowded about them, and pressed them to talk; the native minister, therefore, urged them to lotu, and explained its requirements and advantages; they, however, replied by asking how many guns, and how much powder—how many pieces of print and axes would be given to them if they complied. They were asked to conduct their lotu so that the townsfolk might see them—the native minister, therefore, led Mr. Baker's party's evening devotions. After which they were left to themselves, and although footsore, weary, and hungry, they were all soon fast asleep.

It is said that the native minister's suspicions were aroused when he looked out of the door in the middle of the night and saw a number of men coming to the town from surrounding villages, for their torches could be seen all around. No one, however, thought of making their escape from the town in the night. Early in the morning Mr. Baker was astir, and looked over the country with his telescope, when it is supposed that he saw the natives excitedly moving about and engaged in other business than planting, for he said, "Boys, dress yourselves, and let us be off, for we shall be killed to-day!" When Mr. Baker had conducted their morning devotions—singing, reading, and praying—he stepped out again, whereupon the chief Nakatakataimosi came up and said, "Come, let us shew you the path to Vuda!" Mr. Baker called his party out, and when all were ready they took their departure, the chief leading the way with a small battle-axe in his hand, being closely followed by Mr. Baker. Shadrack Seileka, the native minister; Nemani Raqio, and Aisea Nasekai, catechists; and Sisa Tuilekutu, Taniela Ratuvesi, Josifata Nagata, Nafitalai Toran, Setereki Madu, and Josifata Nakarawa, who were students in the Circuit Training Institution under Mr. Baker's superintendence; these all followed on in single file. After proceeding thus for about 120 yards, Josifata Nagata saw a small bag belonging to the party in the hands of one of the heathen; he went to him and asked for it, when the man replied, "No, go on; I will carry it." Whilst Josifata was thus turned round, he saw the heathen coming rapidly out of the different houses with their guns and clubs, and hurrying likewise very suspiciously after them. He turned and ran, and, with a companion from the institution, who too was a few yards behind the main party, rushed past Aisea,

the catechist, into the middle of the line, saying, at the same time, "We are to be clubbed!" Aisea, who was carrying a small tin-box upon his right shoulder, replied, "If we are, that won't save you!" which he had no sooner uttered than he was struck with a club from behind. The box, however, received the full force of the blow, and merely glanced against the left side of his head. He dropped the box, and rushed from the path. Mr. Baker turned round at once, on hearing the stir behind occasioned by the two boys running into the line from behind, and the noise of the blow upon the box, and with his right hand upraised, he said, "Don't run away;" or "Don't;" when the chief, who was immediately before him, turned sharply round at the same time, and struck him on the lower part of the back of the neck with his axe, and he fell dead upon the spot. The native minister, who was but a few yards or feet behind, stooped down over the body to kiss it, saying as he did so, "We will die together with our missionary, in which position he too was chopped down. The catechist Nemani was shot, and all the others, with the exception of Aisea and Josefata, were instantly dispatched. These men only ran a few yards, and then threw themselves down and crept under the long and decayed reeds, not daring to move lest the least rustle should betray their whereabouts to those who were diligently seeking them.

Aisea lay close until the murder was finished and the bodies were dragged off to the town, when, all being quiet, he endeavoured to get away from the place, but had not gone many yards before he was seen by two women, who instantly gave the alarm to the men of the town, who rushed out at once and followed in the direction pointed out by the women; but Aisea, as soon as he was perceived, wisely doubled upon his pursuers and crept back to the town, and there lay concealed under the long grass and reeds not a great many yards from where the bodies were piled.

The two guides from Dawarau prepared to leave with Mr. Baker's party, but were stopped by the people of the town, and detained in the house, but in such a position as to be able to see all that transpired. They confirm the above particulars given me by the two men who escaped. The bodies, after being dragged to the town, were then stripped and thrown one on the top of the other—the late Rev. T. Baker being placed on the top. They were then formally presented to the god, and afterwards divided out to the different towns, three being kept for the chiefs and people of No-

Gagadelavatu—two to the next town of importance, the remaining three to three separate towns. The guides were then sent off to report what they had seen.

Aisea, meanwhile, lay still close at hand, not daring to move throughout that long Sabbath-day. From 8 a.m. until about 8 p.m. he was compelled to listen to that awful death-drum, and to the noise of their singing and dancing as they fiendishly rejoiced (*thibied*) round and insulted the bodies of the slain. He heard the clapping of the hands as the bodies were presented to the god, and again when they were given to those who received them on behalf of the chiefs of neighbouring towns. He heard, too, the chopping up of the firewood with which the bodies were to be cooked; and he dared scarce breathe, lest it should be perhaps used to roast himself. When all was dark and still, he crept forth and made a circuit round the town until he came to the path over which he had passed with the murdered party only the day before. He says, "I did not then run fast, as I thought that my strength might fail me, as I had not eaten all day, and I knew that it would be a long time before I could again eat. The morning arose, and I turned away from the path and sought a place of hiding. I found a cave, and entered and slept. When it was again night I hurried off. I came to Namara, the town of Dawarau, and there met a little boy. I seized his hand and said, 'Tell me, now, are the teachers here or not?' He said, 'No.' I, therefore, thought that, perhaps Waqaliqui and the people here knew of the plot that was tied to kill the missionary, and, if so, it would not be good for me to stay there. I went into the house of the teacher; I felt about for his mats and pots, and they were gone. The teachers are gone I said, so I must go too. I went into the house of the pots (kitchen) and there found two yams; these I grasped and ran. When the morning was nigh, I went again away from the path, and rubbed the sticks; they smoked, and I blew the spark and lit the fire and roasted my yams, and ate but one. I then went on again until I came to a town where the teachers are, and then I said, 'I live.'"

Josfata Nagata, who sprang out of the path at the commencement of the mischief, also hid himself under the dry reeds, and did not dare to stir until all was over, and darkness had set in. He several times heard them say whilst looking for him, "Some one go for a firestick, and let us burn the reeds;" but no one went for the light

He therefore escaped. One of the enemy, whilst thrusting his club among the reeds to raise them, stood for a short time upon his leg; but so well had Josefata buried himself that he was not even then noticed. This young man was wandering in the bush from Sunday until Thursday before he arrived at a Christian town; and when being brought home in a canoe he was wrecked, and again narrowly escaped with his life.

As yet it is uncertain as to the cause of the murder, and it is likewise uncertain how far the plot was known. Reliable information has been obtained that a chief of an influential tribe sent some months ago a club to the various tribes which Mr. Baker visited, and asked them to murder any who might attempt to cross over the land. Whether it has been done to stop the further advance into the interior of white settlers, or is an attack upon Christianity by the heathen, or is a challenge to Thakobau, cannot yet be satisfactorily ascertained. The two latter reasons appear the most probable. For all those tribes look upon the advance of Christianity into their territories as a political confiscation of their power, land, and persons by the influential tribes on the coast. For these reasons the *lotu* is opposed by the heathen, and not, as in many other heathen countries, because it is an attack upon the gods and worship of the people. The heathen Fijian is almost without a religion, for they have no faith in those whom they call gods. So that, when the old chief replied to Mr. Baker that he hated the *lotu*, he meant that he hated the authority and power of the people of Bau and Rewa. In fact, he is reported to have said that he "had the fork with which he was going to eat Thakobau's tongue."

Messengers from Rewa have made application to this Navosa tribe through other tribes with which they are friendly, for any of the bones, clothes, &c., of the murdered party; but the reply sent back was that "they did not know Rewa or Bau (which implied, too, that they did care for Rewa and Bau), and they would not give up anything upon which the friends of the murdered might 'place their hatred upon' [*noceati ira*], and so bewitch them." Meaning by that, that if they parted with anything formerly belonging to Mr. B., his friends could so bewitch them as to cause the death of all concerned in the murder.

H.M.'s Acting Consul, J. B. Thurston, Esq., has applied to the chief (*viz.*, Thakobau) for the production of the murderers of a British subject, and

he (Thakobua) has promised to do his utmost to secure them. Preparations are now being made to send an army into the interior to punish all the tribes concerned in the affair. The white residents have held meetings, and have resolved to assist the chief by furnishing him with arms and ammunition, and personal service if he required it; but which he respectfully declines.

The different mission families have passed through severe trials lately. Within a month after holding their annual meeting, which commenced in the second week in June, several deaths occurred. Upon the return of the Rev. J. Robson to Lakemba, he found that his child had died and was buried, there being no one to read

the burial service. The Rev. J. Rooney returned to Bua, and within a week he had to consign to the tomb his beloved wife and infant child. Death then entered the family of the Rev. W. Moore, the chairman of the district, and took away his youngest child. Immediately upon the burial of which the news arrived of the murder of the Rev. T. Baker. Sincere sympathy is felt and expressed by all the white residents for them; for difficulties seem to surround them and darkness hangs over them. By all accounts, however, their work was never in a more prosperous state, their difficulties being chiefly the want of men, both missionaries and catechists.

ON AN ALLEGED FAILURE IN INDIAN EDUCATIONAL MISSIONS.

THERE are two primary causes from which disappointment may arise. Our expectations being in all respects conformable to sober reason, they may not be met; or, being to some extent extravagant, they may from the first have been doomed to failure. It is important that, in each individual case, we should inquire which of these causes of disappointment has produced the result of which we complain.

Disappointment is felt in some quarters that the highly-educated converts of our Indian educational missions do not one and all give themselves to the office of the ministry; and interest in any individual convert almost ceases in some minds when it is intimated that he has accepted government employment or has taken up other secular work. Surely, it is said, in the present degraded state of India it is the duty of every one of her sons who has the requisite qualifications to give himself to the evangelistic work. There must be something wrong about the man who is deaf to the divine call so manifestly addressed to him. A person of a right spirit would at once respond, "Here am I, send me;" and would devote himself to the work of the ministry, or rather of missions, among his countrymen. When the view now presented is thus broadly stated, it occurs to one to inquire whether every person who entertains it is himself a clergyman. The census of 1851, in which inquiry was made with regard to church attendance unequivocally showed that many millions in our own highly-favoured land have lapsed from religious worship; and,

though in some places there are a sufficient number of Christians in the sacred office to minister to the spiritual necessities of the districts in which they are located, in others it is quite the reverse. In the large cities and important towns of Britain, many new congregations could be created, without trenching on fields already occupied, were there only ministers enough to put forth the needful amount of effort. Would not the generality of Christian laymen deem it—and we believe rightly so—to be uncharitable in the last degree were one to doubt their piety, inasmuch as they have not seen fit to offer themselves as candidates for the Christian ministry. And, if this be the case, why should they try Hindoo converts by a severer standard than they are willing to be tested by themselves? Perhaps they will reply that the circumstances of India are peculiar. Its darkness is gross, and will demand almost infinite effort to dissipate it. Besides this, the young men have been educated with money sent from afar by Christians, some of them very poor, and who, in doing so, indulged the fond hope that, with the Divine blessing, it would effect great results. To these contributors it is very tantalising to be told that many converts prefer secular situations to the work of the ministry. To us it appears that no more can be expected of Hindoo converts than that a larger proportion of them than of the members of churches at home should give themselves to the office of the ministry. And this expectation has been more than realized. The proportion of converts in any educational

mission who become first catechists and then ordained evangelists or pastors is very much greater than it is among the membership of the home churches. The peculiar circumstances of India have told and told potently; and there is not a whit more reason for doubting the piety of Indian lay-converts than there is for forming uncharitable judgments regarding the more consistent members of our churches at home. We say the more consistent members, for no one can shut his eyes to the fact that many of those in Britain, who make a public religious profession, give no tangible proof that they have felt the power of religion in their hearts; whereas every Hindoo convert has had to pass through an ordeal more or less severe, which renders it improbable that he is a merely nominal professor. The Hindoos being a weaker race than the British, are not naturally so consistent in their conduct; but, on account of the ordeal previously spoken of, the native Indian churches contain a greater number of really pious people in proportion to their membership than those of this country do. The natural effect of the feeling, that all or nearly all the educated Indian converts should enter the ministry, is to make a pressure on missionaries to induce them to persuade some to devote themselves to the sacred office, who else would almost surely take up some secular employment. We have the gravest doubt in regard to the expediency of such persuasion. The first impulse towards the ministry should, we think, come from within, and will be sure to do so, if one be really called to it by God. If the proclivities are to secular life, it seems to us that the probability of the individual thus constituted proving an efficient pastor or preacher is very slight, while, if his motive for undertaking spiritual work as the special occupation of his life be the persuasions of others, he may hinder rather than help the progress of the church if he be invested with the ministerial dignity. What we think should be done is this: That he should be requested not hastily to decide on his future career, nor to follow the advice even of the ablest and holiest missionaries, but to interrogate his own heart, praying that God may guide him to a proper choice. When he has made up his mind, then let him intimate the conclusion to which he has come to his spiritual fathers, who will, of course, communicate it to the home church. Let it not be thought a strange thing if, in the majority of cases, the decision is in favour of secular life. Let no withdrawal of confidence arise in consequence, but let him be instructed

in the duties of a Christian layman. Let him be made to know that he should become a member of a church, and assist in supporting its pastor; let him also be made aware that, not on the ministry simply, but on all the membership of the Christian church, does the duty devolve of spreading the gospel. Let him be exhorted to assist in this work, not only with money, but with personal exertion, being careful also in the secular sphere and in presence of the worldly, and in all likelihood heathen men, with whom he is associated, to live, as well as to profess, the gospel. If any censure be passed upon him for not devoting himself to the work of the ministry, he is apt to become alienated in feeling, and, perceiving himself less an object of regard than formerly, to be not so ready to undertake Christian duty. But let him be treated with undiminished confidence, and the responsibilities of a Christian in secular life be pointed out to him, and the best means, under God, are taken to obtain his co-operation in the evangelistic work.

If the operations for a time seemed to advance more slowly in consequence of the large proportion of converts who devoted themselves to secular work, that slower advance would, by its very nature, be sure. Salaries would be less than when men of secular motive had to be provided for, and sooner far than on the other system would there grow up native churches by whom those salaries would be paid. With the financial relief thus afforded to home contributors, it would be possible for them to occupy new districts, and give old stations greater strength than they now possess. If all converts had become native missionaries, we believe that the amount of contributions raised by the home churches, though undoubtedly greatly stimulated by such remarkable success, would still soon have prescribed limits to the advancing work. But with the native converts as now, mostly laymen, there is this advantage, that, if Christian effort advances more slowly, there are no limits, as in the former case, to stay its indefinite progress. Entertaining these views, we read at the time with a satisfaction which we could scarcely express, an intimation made in the *Free Church Missionary Record* for August 1st, 1865, and which we cannot forbear to quote:—

“THE NATIVE CHURCH AT CALCUTTA.

“Babu Vishnu Chandra Chatterjya, one of the deacons of the native church at Calcutta, in for-

warding to the convenor a draft copy of the Annual Report of the Deacons' Court, details the leading measures, adopted mainly through his energetic advocacy, for declaring the native church to be henceforward *self-sustaining*. The church has three separate funds—one for the poor, a current expense fund, a sustentation fund. The salary to the native pastor is 100 rupees a month, or £120 a year. From the outset the native members were requested to raise at least half this sum, the other half being temporarily supplied by the Foreign Missions Committee. After a year, the native Deacons' Court struck off 10 rupees monthly (£1) from the home contribution. At the close of 1863, there were forty-nine native subscribers to the sustentation fund, whose monthly subscription amounted to 79.12 rupees (about £86 for the year; on the 31st December, 1864,

there were sixty-seven subscribers, whose monthly subscriptions amounted to 99 rupees (about £120 for the year). Since then vigorous measures have been resorted to for the increase of this amount with most encouraging success. The amount of the promised increased subscriptions is 25.8 rupees (about £30 per annum), which, added to the previous monthly contribution of 99 rupees, would make the amount 124.8 rupees per month (or about £150 annually); and it is emphatically added that the Deacons' (Native) Court 'have reason to believe that this sum will be exceeded.' On this account they proposed, and at the annual congregational meeting it was agreed, that they should henceforward discontinue taking the previous supplement from the Home Committee, and declare the church *SELF-SUSTAINING*."

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

NEARLY ten years having now elapsed since this most interesting and valuable society was established, the present moment seems to be a seasonable opportunity for inquiring into its progress. Originating out of the Indian Mutiny, and being intended to express the gratitude of Great Britain for her deliverance from its dangers, this society started into existence under circumstances peculiarly favourable for its development. It embodied a grand idea; inasmuch as it sought to repay the injuries we had received as a nation by the spirit of forgiving love, and unselfish benevolence. Looking at the millions of India as rebels against Government, chiefly through their ignorance of Christianity, and pitying them rather than feeling angry with them, because the only form of education provided for them by the Government schools systematically kept them from all instruction in the word of God, this society arose in the true spirit of Christian philanthropy, to inaugurate, as far as practicable, a new and better system.

Upon its first review of the field of labour, three leading forms of education at once presented themselves; to each of which it resolved to address itself with all energy and fidelity. In the first place, the indigenous heathen schools needed to be regenerated by Christian teachers, and improved school apparatus. In the second place, the missionary schools (those at least,

which were purely vernacular) all wanted, more or less, the introduction into them of properly trained native Christian teachers; many of these schools, though nominally Christian, being taught by heathen natives, and only superintended by missionaries. In the third place Christian school books, and a general Christian educational literature in the various vernacular languages, became an absolute necessity. Some such books indeed did exist, especially in Madras, Calcutta, and Ceylon; but they needed both improvement and enlargement.

Upon reading this programme, and bearing in mind the immense field over which it had to extend; a school-going population of 30 millions of children between the age of 5 and 14 years—an empire numbering 180 millions of inhabitants—and speaking, independently of dialects, 14 distinct languages, each as different from the other as German is from English, or French from Spanish—upon reflecting over all these inherent difficulties to the enterprise, it must have appeared at first sight distracting and overwhelming. But Christian faith and love surmount the greatest obstacles. It was resolved to do the work; and therefore it was deliberately commenced.

A committee having been provisionally formed, and the valuable services of Mr. H. Carre-Tucker, C.B., late Commissioner of Benares, having been secured as Home Secretary, Mr. John Murdock,

as Indian Educational Agent, an inaugural meeting of the society was held at St. James's Hall, on May 20th, 1858, the Earl of Shaftesbury in the chair. At that meeting it was unanimously resolved to conduct the operations of the society almost exclusively through the fourteen mother tongues of India, the conviction being strongly felt, that however valuable English education might be to the natives in large cities, either for commercial pursuits, or for classical studies, there could be no hope of imparting to the masses any elementary Christian instruction otherwise than through the medium of *their own languages*. This decision was wise; and we doubt not will be universally confirmed.

But what was to be done? For the first year or two in an enterprise so vast as this, the society could do little more than survey the ground to be occupied, correspond with friends upon the spot, organize local committees, and invite their opinions as to the best methods of action. Meanwhile, as little was being actually done, the income of the society remained insignificantly small. Action, too, was further delayed by the various and often contradictory recommendations forwarded to the committee from different parts of India. This delay, accompanied by its necessary consequence, scantiness of income, occasioned great discouragement to some of the more enthusiastic and sanguine friends of the society, who thought that the movement would be immediately recognized as national, and its progress be onward and irresistible. A calm review of the past, however, presents far more cause for thankfulness than despondency. The society has now thoroughly taken shape. Its course is fully determined. Like a ship put out to sea, it wants but favourable winds to make a successful voyage; and those winds, we trust, will be mercifully supplied to it by God, by the outpouring of a spirit of large-hearted charity over the Christian churches of this country. We say Christian churches, for it is one of the most marked features of this society, that it is truly catholic. As all the missions of Protestants suffered side by side in the mutiny, it is an object of this brotherhood of love to write them in the gracious work of returning good to their enemies in place of evil; of giving the kiss of peace in exchange for the blow of vengeance. It appeals, therefore, to the sympathy and support of the whole country; and may well be regarded as national in its general scope and bearing upon the welfare of our Indian Empire.

What, however, are its marks of progress? Let us trace them in connection with its four lines of action:—1st. *In relation to the Indigenous heathen schools, and the supplying them with Christian teachers, and an improved school apparatus.* This branch of the society's work was commenced in Bengal, in the year 1863, under the active superintendence of the Rev. J. Vaughan, and the Society's Local Committee at Calcutta. Its main features are these:—To supply religions instruction to a *selected* circle of schools, where the native masters are willing that it shall be given, through means of native Christian teachers, in the Bengali language. The heathen masters are required to use the society's school-books. In all cases they are bound to open their schools for inspection and examination to the native Christian teachers, or any missionary or gentleman who may act as superintendent. The equivalent offered to those heathen masters who thus submit their schools to the guidance and control of the society's agents, is a small capitation fee; and, in addition, a bonus for every boy who reaches a fixed standard at a half-yearly examination.

It has been estimated by competent authorities, that there are not fewer than 30,000 heathen schools in Bengal. Every village of any consequence has its school. These are chiefly hereditary institutions. They not unfrequently pass from father to son for a series of generations. The native teachers called Gurumohashoys, regard their schools as their patrimony, and eke out of them a bare and somewhat precarious subsistence. Their remuneration consists partly of small sums of money, a few pice a month for a child; or, in the case of the poorer villages, they receive, from time to time, small presents of rice or fruit. They thus contrive to live as their fathers lived before them; they are poor, but their immediate wants are supplied; and they are generally contented with their position. They are not without a degree of honour; the people respect them and trust them, and feel them to be necessary adjuncts of their village economy.

The character of the instruction imparted in these schools is, as a rule, despicable in the extreme. In the majority of them the only book used is a stupid story book, full of idolatry and uncleanness. Amazingly ignorant himself, the ordinary Gurumohashoy aims at nothing higher in his teaching than to impart to his pupils an ability to scrawl their names on leaves, to spell out with difficulty a simple reading lesson, and to bawl out at the top of their voices certain tables

of arithmetic. As regards the moral tone of these schools, it is necessarily of a low and degraded character. Kali, Siva, and Krishna are presented to the children as the objects of reverence and imitation. Can it be a matter of wonder, under such circumstances, that the grossest darkness, intellectual and moral, should cover, like a death-like pall, the masses of the people? Yet these schools exist; and such is the force of established usage, and the general indifference to education altogether, that they will continue to exist, at least for a long time to come.

At the present time there are 14 circles under the management of the society. These comprise 87 schools, and a total of about 4,000 pupils. But what direct good ensues from all this Bible teaching? Blessed be God! besides the diffusion of religious truth, we are enabled to rejoice over one or two marked tokens of success. The Circle at Jessore is under the inspection of a young man of great energy and decided piety. He was converted from Mohammedanism some three years ago. For a while he imagined that it was his duty to preach the Gospel far and wide, without, however, receiving either a settled appointment or a fixed salary. He roamed for months about the villages of Bengal, very much like a religious mendicant, proclaiming everywhere the saving name of Christ. At length he was led, no doubt wisely, to exchange this irregular mode of warfare for a defined and regular course of duty. He has managed his circle with devotedness and zeal; and a gracious instance of good has been vouchsafed him. A youth of about seventeen years of age, the son of a leading Mussulman priest, was so impressed by the Scripture lessons given by the inspector, that he was led seriously to enquire after the truth. He gradually saw in Christ the Saviour that his soul required. He believed; and, in the face of violent opposition from his friends, he made a public confession, by baptism, of his faith in Jesus. This new convert has been admitted a student in the training institution. We may thus look forward to the time when he, qualified by a thorough training, shall go forth to labour for the good of others, and to testify to that precious faith of which he has been made a partaker.

2nd. *In relation to missionary schools, and the purpose of training native schoolmasters, especially Christians, for the use of the mission field in the rural districts of India.* As our space would fail us if we attempted at any length to show the need of some such effort as this, a few testimonials from the missionaries themselves may perhaps suffice.

The Rev. Dr. Duff observes:—"Christian faith, feeding on the promises, and Christian benevolence, glowing in anticipation of a renovated and gladdened humanity, now interpose to rouse and rally the best energies of the true friends of India throughout these British Isles. Of this re-awakened interest, this society is the noble and enduring monument. Its grand object is to step in everywhere, and, as fast as means are supplied, fill up the all but universal blank, by the erection of normal schools for raising up properly-qualified teachers, and establishing improved vernacular schools. Another object is to improve the existing indigenous schools, by ways and methods admirably adapted to the peculiarities of the case. For effective operations in this direction, a large and effectual door has of late been opened to us."

Rev. J. Vaughan (Calcutta) states:—"I am more and more convinced that the education of the masses in India is a work of the highest importance; and that the evangelization of India depends in no slight degree upon efforts such as the Christian Vernacular Education Society is now putting forth."

Rev. Dr. Mullens (Calcutta) says:—"The society, if it had the means, might spend an income of £100,000 in vernacular schools alone; and I trust that its friends, of all denominations, will give it all the help they can, to enlarge its income and means of operation, and advance the missionary work in every possible way."

Rev. J. Nicholson (Ceylon) says:—"The society has a large share in my own interest and love. I see it to be a *right hand to the missionary*."

Guided by the most experienced friends to Christian education in all parts of India, the committee wisely determined, as soon as their funds permitted, to select from the training colleges of this country, Christian students of sincere piety, and of a missionary spirit, who should go forth into the four presidencies for the purpose of organizing and superintending (in connexion, of course, with local committees) vernacular training schools.

The first master, Mr. Yorke, went out in the year 1860, and, after having learned the language, opened a temporary college at Madeira in 1862, which has now been exchanged for a permanent one at Dindigul.

The second master, Mr. Rogers, went out to the Punjab in 1863, and opened a Training Institution at Umritsur in 1865. To show the inestimable value of a Normal school in this important point of our Indian empire, the following resolution, passed at a Conference of missionaries of the

Church Missionary Society, held at Unritsu upon the 26th of November, 1866, may be given :—"That this Conference communicate with the Committee of the Christian Vernacular Education Society, stating that trained teachers for Anglo-Vernacular schools (as well as for mere Vernacular schools) are greatly needed for our Punjab mission."

"That, in the opinion of this Conference, there is a wide sphere of employment for trained Vernacular teachers in the lower classes of Anglo-Vernacular schools; and that the missionaries of this Conference should keep in view the expediency of sending teachers, or other boys, to be trained in Mr. Rodgers' school."

But the most recent testimony to the value of this school, and to the operations of the society generally, is from the Punjab Government. It is dated Lahore, July, 1867, and is to the following effect. "The objects of the society which has established this school are—1st, to raise a class of morally and intellectually trained teachers for Vernacular schools; and, 2ndly, to contribute to the formation of a really good and profitable vernacular literature. Both of these objects are highly commendable in themselves, and the latter of these has not, at least in his Honour's opinion, received as yet from Government all the aid it deserves. The society has done, and is doing, much, according to its means, towards securing both objects. Its operations have been set on foot by earnest men in England, labouring entirely in the direction contemplated by the despatch of her Majesty's Secretary of State, on which educational grants are founded, and although opinions may differ as to the efficacy of the particular modes of attaining their objects which the society has adopted, it is in his Honour's opinion incumbent on Government to afford them all reasonable encouragement in the prosecution of their very laudable exertions, the success of which must be largely dependent on the amount of aid which Government may consent to give."

The third master, Mr. Haig, went out to the Bombay Presidency in 1864, and commenced training teachers in 1866. In reference to this institution, the last Report of the American Missions among the Marathas states :—"A class of our common school teachers was formed, and placed under the instruction of Mr. Haig, the master of the Christian Vernacular Education Society's Training School. The course of instruction was thorough, and admirably adapted to fit them for greater usefulness; and they have re-

turned to their work with increased interest and enthusiasm."

The fourth master, Mr. Bailey, went out to the Bengal Presidency in 1865, and opened a Training school in the neighbourhood of Calcutta in 1866. At the commencement of this institution, the missionaries of all societies were solicited to send pupils to be trained in it. This is done in the case of all the other institutions also. The local Committees at Calcutta, which is composed of members of various branches of the Church of Christ, which superintend this institution, state in their last Report :—"The sight of twenty-seven young men, many of them bright and intelligent, not a few, we trust, truly converted to God, cheerfully and earnestly devoting themselves to study, with a view to their future employment as teachers of their benighted countrymen—such a sight is one that we can at present rejoice over. We would, therefore, as regards the prospects of the Training Institution, thank God, and take courage. We look forward with pleasurable anticipation to the time when those youths, thoroughly equipped with vernacular educational lore, and imbued with Scriptural knowledge and Gospel principle, shall go forth to enlighten and bless thousands of heathen children in the villages of Bengal."

Summing up the results, we find that upwards of 100 students have been sent forth to the missionary field, properly trained in the art of teaching; and that 140 remain in these institutions, preparing for similar work. Who can tell the inestimable benefit of an enterprise like this, if it could only be extended as the occasion requires? It is encouraging to know that the labours of the society have received the approval of two Governor-Generals. First, from the late Lord Elgin, as follows : "The Governor-General in Council acknowledges that the work of the society is of a particularly useful character. Training candidates for the work of tuition, and stimulating teachers to improve themselves, are as well-directed operations as could be desired in the field of education;" and secondly, from Sir John Lawrence, who said : "I shall be very happy to do all I can to further the views of your society, which seem to me to be admirable. No better memorial of our wonderful and merciful deliverance could be devised. None, I am sure, which is calculated to do more good among these deluded people."

3rd. *In relation to the publication of Christian school-books and other educational literature in the vernacular languages of India.*—As a first step, the

operations of the Singalese and South India Book Societies were merged into those of the Christian Vernacular Education Society, arrangements being made, especially through the liberality of the Religious Tract Society of England, for carrying on both the new work and the old (so far as educational books were concerned) under one society. Besides this, publication committees were formed in other parts of India, for the origination of Christian educational books in various tongues. The result has been eminently successful. Before the commencement of the society's operations, in some of the languages not a single Christian school-book existed of any description. A teacher without books is like a workman without tools; ability to read is of no avail, if good books are lacking to convey instruction. The school-books published by the society supply interesting and instructive reading, leavened throughout with Christian truth. The society has issued 250 publications, in fourteen languages. The number of copies of these printed amount to about two millions and a half. The school-books are used more or less all over India, in the schools of twenty missionary societies, thus contributing in an important degree to mould the character of the future Native Church. They are used to some extent in schools supported by the natives themselves, and by private individuals in their families. Illustrated monthly magazines, full of sound secular instruction upon many popular subjects, and permeated with Divine truth, are published in four of the principal languages.

Efforts have recently been made to render the

society's educational series as perfect as possible. For this purpose, the best school-books published in Europe and America have been examined, and the information thus acquired has been used in the new series just published. These school-books have also been illustrated with excellent woodcuts. In order to aid the society now engaged in the important work of promoting female education, a reading-book has been specially prepared for schools and Zenana teaching, and will be published in all the principal languages of India. The committee have opened fifty book depôts, in the most important cities of India, for the sale of the society's publications. Colporteurs carry them to the great heathen festivals. All are sold at low prices, not one being given gratuitously. This helps to secure their being read and valued.

The society of which we write, however, has reason, we think, to complain that its funds have not been more largely recruited in this country. It has thus far worked its way on most nobly against every form of discouragement, raising its income yearly, by small advances from £1,720 in 1858 to £6,231 in 1866. But the work wants largely developing; and how can this be accomplished without a much larger increase of revenue? We have given this society our fullest consideration, and we plead for its support most heartily, pressing it upon the friends of Christianity in India as one of the best and most practicable channels by which they can disburse their charity for the glory of God in that empire.

MEDICAL MISSIONS.

THE following passage occurred in an admirable discourse which the Rev. James Hood Wilson of the Barclay Church, Edinburgh, preached lately in the pulpit of Free St. George's. It brings out very forcibly the great truth, so apt to be forgotten, that all believers in Christ, whatever may be their worldly circumstances, have talents entrusted to them which they are bound to consecrate to the advancement of His cause and kingdom. The writer of this, who was present on the occasion, and happens to be a member of the profession, could not help feeling an inward satisfaction, although mingled with a sense of responsibility, when the eloquent preacher assigned the foremost place in his enumeration to

the healing art as a handmaid to the Church of Christ. Mr. Wilson did not exaggerate her importance in this respect, and might have appealed in confirmation of his statement both to the numerous examples of *healing* combined with *preaching* which crowd the New Testament history, and to the results of modern experience. We affectionately ask all the members of this honourable calling who may read these sentences, to weigh them with earnest attention for two reasons: in the first place as inviting them, once more, to ponder seriously the grounds of their own religious hope; and, in the second place, if these grounds are found to be trustworthy, the obligation which rests upon every Christian physician or surgeon

to employ his professional attainments in forwarding the Redeemer's cause. Their zeal and enthusiasm as students of nature need suffer no abatement in consequence, but quite the reverse; for nothing can be more certain than this consideration,—that every addition to their eminence as medical men must enhance their capability of being useful as disciples of Christ.

"Numbers x. 31. 'And he said, Leave us not I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us *instead of eyes*.' Moses takes his stand upon other ground, and approaches his friend from another side—not the good he might get, but the good he might do. . . . How many are there to whom we might similarly appeal now. The church has still the promised guidance and protection of her Divine Head and King. To Him she must look for her supplies—for the gift of the ministry, for light, for deliverance, for comfort. All her springs are in Him. It will fare ill with her when she is tempted to look away from her Lord, and to lean on any arm of flesh. But it is no less true that she needs human help. She needs the counsel of the wise. She needs the money of the rich. She needs the gifts of the intellectual and the eloquent. She needs the learning of the scholar, administrative power, business tact, prudence, energy, and zeal, the enthusiasm and ardour of youth, the matured experience and chastened wisdom of age. All those qualities which are useful and needful in secular things, and which secure success in these—in business, in domestic life—she, too, uses and needs; and the men who, by their energy and persistency, are first in their own line of things, are just the men to whom she says, in her Master's name, "the Lord hath need of thee." Medicine, law, letters, commerce, the arts and sciences, the various trades and occupations—she lays them all under contribution; she needs help from them all. Shall I particularize one—medicine? What a handmaid the healing art is to the Church of Christ! Of all her various ministries, which of them is more important than that of the Christian physician, as at all hours and in all circumstances he has access to those from whom all else are shut out? If ever from human lips the truth is to be heard, it is from his. As he stands by the sick bed, as he leans over the couch of the dying, he can point to the Lamb of God, he can prescribe at once for body and soul. Among the richest and the poorest he has an open door, to speak and to act for Christ. And what shall we say of

Medical Missions, that mighty and beneficent agency among the degraded and ignorant at home, and among the heathen of every name throughout the wide earth? There is no country where the physician is not welcome. Missionary, merchant, soldier, civilian—none of them all can cope with him when he lays his skill on the altar of Christ, and devotes himself to His service. To our medical men, therefore, and to those who are preparing to be such, so large and influential a body, we might address ourselves in the name of the whole church much as Moses did, 'Leave us not, we pray thee; thou mayest be us *instead of eyes*;' ay, and much more than that."

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street.

THE following is a portion of an article published in *The Missionary Recorder* in Foochow, China:—

Medical missions find their warrant in something more than a few isolated Bible facts. Prophecy pointed to Messiah as the great Healer, and when He came, in the fullness of time, his earthly ministry answered to that character. The terms of our Lord's commission, first to the twelve disciples and afterwards to the seventy, included a command to "heal the sick." The interweaving of the art of healing with the labours of the evangelists is constantly illustrated in the New Testament. If it should be thought that the obligation of healing ceased to exist when miraculous power was withdrawn, the same objection might be urged against the preacher's office; for the teachings of the first missionaries were quite as supernatural as the gift of healing. They spake as they were moved by the Holy Ghost, and in tongues and dialects not their own, and which they never had studied.

In surveying the great field around us—in studying its peculiar wants and claims, we do not discover any reason for abridging the primitive idea of missionary effort. In order to insure speedy and permanent success we still need the labours of erudite Paul, of eloquent John, and of the youthful but ardent Timothy. And is there no place for Luke, "the beloved physician," he "whose praise is in all the churches?"

It has been asserted that "no argument from miracles or any other is so impressive to the heathen mind as the conduct, the life of a missionary or a convert, resulting from the power of the gospel spirit." One leading element in the mysterious influence of a good life is disinterested benevolence. Modern medical science, as applied by the missionary, is to the heathen not only well-nigh miraculous, but it is a new and striking revelation of beneficent interest in their welfare; and thus access is gained to the hearts of sufferers, the distrust of their friends is removed, and the Gospel of the grace of God enters an opening door that would otherwise be firmly closed. This theory is corroborated by the experience of Dr. Lowe in South Travancore, India, where the London Mission has over 24,000 adherents. The labours of the Dr., as surgeon and ordained missionary, have been followed with happy consequences; for the people, "disarmed, conciliated and aroused, are willing listeners to his Gospel message." Similar results have rewarded the benevolent zeal of medical missionaries at various stations in this land.

In noticing recent reports, one by F. Porter Smith, M.B., Lond., and Surgeon of the Hankow Medical Missionary Hospital; one by Dr. Dudgeon, Surgeon of the Peking Hospital; and one by Mr. John Lowe, M.R.C.S.E., in charge of the South Travancore Mission Hospital—the *Lancet*, an influential English periodical, gives utterance to the following:—

"Apart from the moral interest attaching to medical missions, it is impossible to look upon the labours of medical missionaries, and upon their contention with old forms of medicine and civilization, with anything but much pleasure. We venture to believe that when the history of the first effective impression made by Western nations upon the old and effete nations of the East comes to be written, a most honourable, if not the very first, page will be reserved for an account of the labours of the first men who went out in the capacity of medical missionaries. We have just completed the reading of several reports of such men, and have not often read reports with a greater sense of instruction and interest. They relate professional work with the modesty and moderation of true physicians; they make generous and honourable mention of the medical assistance and services of men of other nations and other ways of thinking; they are singularly free from cant and commonplace; and they abound in most interesting information as to the state of medicine in

China and India, or rather the state of society from a medical point of view. . . . We have said nothing of this association of Medicine and Religion. It is eminently a seemly one. It is for Medicine to repeat the 'miracles of healing' with which Christianity was inaugurated. We are proud of the gentlemen whose reports we have been noticing. These reports show them to be at once able members of their profession, and worthy followers of Him who 'went about healing all manner of sickness and disease among the people.'"

This testimony in favour of medical missions is as gratifying as it is just; and the favourable mention made of the professional skill of the gentlemen whose reports are noticed will apply with equal force to many of their co-labourers.

Much remains to be done, however, before this arm of the missionary service in China can be placed upon its proper basis, and attain the commanding position it is destined to occupy. It ought to receive the enlarged sympathy of the Christian world, and its increasingly liberal support. Every station should have a well-equipped hospital and dispensary. No unnecessary time should be lost in training a corps of native assistants, chosen from among the intelligent Christian young men of our societies. In the work of medical instruction the great want of a uniform nomenclature has been pointed out in our columns by Dr. Maxwell, whose suggestions will, we hope, receive the consideration that their importance demands.

Contributions since last statement in November:—

From England, per Theodore Maxwell, Esq. :—

Miss Hornbuckle ... £1 0 0

Rev. W. S. Smith ... 0 10 0

" Aberdeen, by Professor McRobin 41 4 6

" Berwick, by Dr. Philip McLagan 12 7 3

" Dalkeith, by Dr. Bryce ... 20 0 0

" Dundee, by G. Gourlay, Esq. ... 23 1 6

" Elgin, by Dr. Norris Mackay ... 36 0 0

" Greenock, by Dr. Marshall ... 19 4 0

" Dunoon, by Dr. Gemmel ... 2 10 6

" Leith, by Dr. Henderson ... 5 0 0

" Inverness, by Dr. Wilson ... 16 11 6

" Melrose, by Dr. William Mackay 8 15 0

" Perth, by Dr. Stirling ... 33 3 0

" Rothesay, by Dr. Miller ... 15 13 0

" St. Andrews, by Professor Bell 38 6 6

" Stirling, by John Harvey, Esq. 8 12 6

Amount from Ladies' Association, by

Miss Abercrombie ... 162 9 6

" Collected at M. M. Dispensary

by Dr. and Mrs. Burns Thomson ... 420 16 8

INTELLIGENCE.

England.

(From our own Correspondent.)

At a recent conference of the Evangelical party of the Church of England, resolutions of an important character were passed against the Ritualistic doctrines. The Rev. J. C. Ryle moved the following resolution, which, we are told, gave rise to a long and animated discussion. "We are agreed that an appeal should be made to the courts of law on the subject of Ritualistic doctrines and practices; and, if so, we are prepared to support such appeal with the necessary funds." Among the other resolutions passed were as follows:—"That a guarantee fund of not less than £50,000 be raised to enable the council to assist parishioners who apply to them for advice and expenses of appeals to the law courts undertaken for the purpose of ascertaining the law on any point involving Romanising doctrines or Ritualistic practices. That every guarantor be responsible for the full sum to which he has appended his name, but that he be called on *pro rata* at the discretion of the council, whatever be the amount of the guarantee fund, as the expenditure to be incurred may require. That legislative measures are necessary in order to provide an effectual remedy for the serious evils which afflict our Church, and that this session should not pass without the reform of those courts which deal with ecclesiastical cases being pressed on Parliament. That it is desirable that more energetic and systematic efforts should be made for the enlightenment of public opinion by the Press, by the circulation of publications, by special services or lectures, and by public meetings or discussions contrasting the teaching of Holy Scripture, of the Prayer Book, and of the Reformers, with that of Romanising Ritualism. We are agreed that the unity of action amongst Protestant Evangelical members of the Church of England is most essential at the present time, and that such action should flow through the Church Association in order to give it concentration and effect."

A very interesting movement is in progress in connection with the London Missionary Society. A Young Men's Auxiliary has been formed which recently held its first public meeting. The fol-

lowing account was given of its origin and progress:—"Several young men who heard Dr. Norman Macleod's sermon in Westminster Chapel last May had the conviction that the result of that sermon should be spiritually practical, and they came to the Mission House to confer about it. The result of the conference was a resolution to form a Young Men's Auxiliary, the object of which should be the diffusion of missionary intelligence, the awakening of missionary zeal, and the gathering of an annual guinea in aid of the funds of the Society. A working committee was appointed, and the Rev. S. Kennedy, of Croydon, was asked to be honorary secretary. It was only due to Mr. Kennedy to state that to his zeal and efforts the movement owed much of the success which it had already realised. The success attending the proposed auxiliary had already been most encouraging. It had found a large number of friends in the provinces. It had representatives in thirty-five country towns, including Birmingham, Brighton, Hastings, Cheltenham, Leamington, Yarmouth, Cardiff, Edinburgh, Glasgow, and Dundee." This auxiliary promises to be of great benefit. The proceedings at the meeting were of much interest.

Dr. Schwartz, well-known as a Jewish missionary in Amsterdam, now in London, gives an interesting account of his Jewish Home:—"The Jews' Home has been in existence for two years. It was not of my own making or seeking; but it was laid upon me, or entrusted to me, by Him who, since He has taught me to know Him myself, has also filled my heart with love to my brethren. I am acquainted with their troubles and difficulties, I understand their sorrows and disappointments; and it is the desire, yea, I may say, the delight of my heart, to allay their sufferings whenever and wherever I can do so. The Jews' Home has afforded a place of shelter to inquiring and believing Jews, of different countries and denominations. Hitherto, the Lord has helped me in getting the funds which were required for the maintenance of the Home. It has often happened that payments had to be made the next morning, and that I had not a penny on the previous evening; but then the morning post almost invariably brought the help asked for, and I could

give many instances which clearly prove that our God heareth and answereth prayer more than we think or ask. The faithfulness of God and the Christian sympathy of His children, have enabled me to carry on this work, which is not very easy. For Jews from all parts of the world flock to England, and proselytes baptized in every part of the Continent, come to London, trusting to find in this Christian land help and sympathy, so that not a single day passes without my coming into contact with many poor and distressed converts. When I was in Paris last September, I was very much struck with what I saw in the institution of Abbé Ratisbonne (*Scattered Nation* of October). I laid before the Lord the question: If this Romish priest gets Jewish children to educate them for the Virgin Mary, wilt thou not give us children to educate for the Lord Jesus? A week after several Jewish children were quite unexpectedly offered to me. It was then said by a friend, who shares with me the responsibility, that if it was the Lord's will that a Home for Children should be undertaken, He could incline the heart of some of His people to send £100, in order to enable me to do it with some comfort. On Friday, the 15th November, a letter was received containing £100 in English bank notes. Need the Lord, could the Lord, speak more distinctly? A Home for Jewish children is opened in obedience to the Lord's directions. What do you want now? you ask. I answer, *A suitable House* for the two Homes. The rent I have to pay exhausts my funds, and the premises, or rather the rooms I now have, are decidedly unsatisfactory. Besides, we want a *Hall*, as a place for meeting for and with converted Jews and Christians, and an office for the Hebrew Christian Alliance. The sum of £1,200 would be sufficient to purchase a large house, or two small houses, and thus give us what we want."

Bishop Selwyn, the new Bishop of Lichfield, at a recent City meeting gave an address on his own mission work. In the course of it he said:—During the first six months of his residence he made it his business to visit every mission station in the northern part of New Zealand, and throughout the whole of the island he found unmistakable proofs of the zeal and efficiency of the society's missionaries. He found in every part native congregations assembling morning and evening for prayer and praise. After the chapel services they assembled in the schools, and after that inquiries were made at the tent doors, so that the natives might be more perfectly instructed in

the Holy Scriptures. Hospitality was the rule of the people; their truth and honesty were most remarkable in every part of the country. He often said it was almost impossible to lose anything in New Zealand, and if any article was left on a journey, however valuable, it was almost certain to be brought back. As to murder, the crime did occur once, but it was accompanied by such remarkable circumstances as to prove that the New Zealanders were not a nation of murderers. The man who committed the crime was given up to the English authorities by his relatives, tried before Mr. Justice Martin, and executed, the sole condition asked for by his friends being that his body should be returned to them for burial. As to the recent war, he said:—On one occasion when a discussion arose as to the ownership of a piece of land, the Government undertook to make inquiries; but the result was unsatisfactory, and this contrary feeling alienating the two races brought them into such a touchy state, that it was evident war must ensue. It soon commenced, and lasted six or seven years, and had scarcely ended yet. The happy state of things which he had found existing in New Zealand was thus broken up. The natives had in many instances relapsed from their Christian practices, and fallen back into heathen usages. In other parts, where they still retained Christianity, they had reverted to their old practices of disputing and going to war about land. But in the midst of all this, they never lost sight of the desirability of making peace as soon as possible. A remarkable proof of this was given on the death of Archdeacon Williams, after fifty years' service amongst the natives. When the two disputing parties heard of the death of him whom they called their "father," they agreed to a truce in order that they might attend the funeral. One of the pall-bearers was a chief well known in the early wars. He afterwards went back to his tribe, and on being called on to fight again, he said, "No, this hand has touched the body of my father, and it shall never fight again." The effect of that declaration was to produce peace, and they referred the disputed land question to the Land Courts, in which the natives evinced an increasing confidence.

There seems to be a misunderstanding as to the decision of the Lambeth Conference on the Natal question. The Committee on this subject met recently, and recommended that the election of a new bishop should be at once proceeded with. The Bishop of London writes to the *Times*, that

being the mover of the only resolution passed at the Conference on the subject, he begs to state that the resolution was carefully worded, so as to guard against the adoption of the report of the Committee. His own opinion, he says, remains the same, that it is not the duty of the diocese of Natal to proceed to elect, nor of the bishops to consecrate, till Bishop Colenso has been lawfully deposed, which he believes he has not yet been.

Arrangements are being made for a prosecution in the Ecclesiastical Courts of another clergyman of the Church of England—this time a gentleman who holds what are called Broad Church views, and who adopts many of the theories advocated by Dr. Colenso. The clergyman against whom the prosecution is about being commenced is the Rev. Charles Voysey, rector of Healaugh, in the archdiocese of York. The prosecution is to be undertaken by the English Church Union, of which the Hon. Colin Lindsay is the president, the body which is conducting the defence of Mr. Mackonochie in the well-known St. Alban's case now before the Archies Court.

The Report of the Female Mission to Fallen Women (in connection with the Reformatory and Refuge Union) for 1867, shows most encouraging results of its delicate and difficult labours. The Committee have employed eight female missionaries, women—on many obvious accounts—being better suited for this work than men. Since the foundation of the Mission in 1849 they have dealt with 1,849 cases. Of these 1,324 have been placed in homes, 226 in service, 127 restored to friends, 72 placed in hospitals, 21 married, 2 died, 57 left of their own accord, and 20 received temporary relief. During this year 371 have been variously assisted in the ways above stated. The average cost for each has been £47. The great majority of cases are young women coming from the country, many belonging to respectable families, and some to the higher classes. Some of the cases—shocking to state—were little girls. About 70 per cent. were domestic servants. A considerable number are foreign women. Some poor girls have been preserved when upon the brink of ruin, and others saved from committing suicide. The Report contains details of various cases most deeply affecting, and we feel sure that all who procure it from the Society's office (24, New-street, Spring-gardens, S.W.) will be satisfied that it is a work well deserving their warm sympathy and liberal support.

Scotland.

(From our own Correspondent.)

THE agitation for the modification of the law of patronage in the Established Church of Scotland is becoming general. A movement in the Edinburgh Presbytery has been quickly followed by notices of motions in other presbyteries. In that of Glasgow, the Rev. Mr. Charteris, the minister of the most influential congregation of the Church of Scotland in the western metropolis, has intimated that at the next monthly meeting he will move a resolution, calling upon the General Assembly "to substitute for the present law of patronage a system of election by representatives of congregations." The conviction is on the increase that something must be done to give scope to the popular element in the settlement of ministers, otherwise the existence of the Church in its State connection will be imperilled.

At the meeting of the Free Church Commission the Rev. Dr. Buchanan reported that the amount received for the sustentation fund for the six months ending Nov. 15th was £54,849 13s. 7d., being an increase of £2,290 18s. 4d. over the corresponding period of last year. The amount available for equal dividends was £1,829 6s. 6d.; but for the decrease in the donations, it would have been £1,952.

A pamphlet of forty pages has been issued, in the name of the party in the Free Church who are opposed to the proposed union of the non-endowed Presbyterians of Scotland and England, designed to explain and vindicate the course which they have adopted. The names of those who have signed the manifesto are not given; but it bears to have been adopted "at a numerous and influential meeting" held in Edinburgh on the 19th of November, and to represent the views of the minority. It also states that it has been "since subscribed by a large number both of ministers and elders throughout the Church; many more signifying their full sympathy with the movement, though for the present withholding their signatures." They charge the majority in the Free Church with violating its constitution, and with giving up the principles of the Free Church, and assert that the minority are the true representatives of the Free Church. The majority have power, but the minority have rights, and these they are determined to maintain by civil and ecclesiastical law. Another Cairdross case is thus pretty plainly hinted at, should the union negotiations be carried out. As to the practical

question of taking the responsibility of arresting the present Union movement, the authors and supporters of the pamphlet emphatically declare that they are prepared to take this step, being fully persuaded that the Union movement, as recently conducted, is at variance with the truth which they have sworn to maintain. This is not, they say, such a grave step as that of rending the Free Church asunder; and the latter will, they affirm, be the result of the consummation of the proposed union. The reader is further told that the Church Establishment principle must, at all hazards, be maintained; that that question was not a "paltry question of money" to Knox and his fellow-workers, or to the men of the Disruption, as they were now told it was; and that as soon as the language of the promoters of the union on that point comes to be homologated by articles of union, the historical identity of the Free Church is gone. The pamphlet contains a number of extracts from speeches from the late Principal Cunningham, Principal Candlish, and Dr. Buchanan, some of these dating as far back as 1835, to show how highly they spoke at that time in favour of the Establishment principle and against Voluntaryism. Reference is also made to the position in which the Irish Presbyterian Church would be placed by the union, the writers holding that, in the event of its accomplishment, the United and Reformed Presbyterian sections would object to the continuance of the present intercourse. There is also an allusion to the organ question, to the introduction of which instrument in public worship the writers appear to be opposed on the ground of principle; and extracts are given from addresses by Dr. Cairns, Dr. Candlish, and Dr. Buchanan, to show their conflicting views in this respect, and that Dr. Candlish had eleven years ago declared that the use of instrumental music was unscriptural, while Dr. Buchanan said, two years later, that if the English Presbyterian Church sanctioned its use, he would move the repeal of the law by which ministers in that Church could be translated to charges in the Free Church.

Ireland.

(From our own Correspondent.)

THE old year has not passed away without many signs of agitation and conflict.

A meeting of Irish Bishops was held in Dublin, an unusual occurrence: and a meeting to make all the necessary arrangements for the Church

Congress which is to hold its next session here, and by which it is hoped English Churchmen will be induced to lend a more hearty support to the Irish branch of the Established Church. The Congress, however, Dr. Salmon said, must be in the main Irish, and the more Irish the more successful it will be. An erroneous impression of the character of the Congress prevailed: from his experience he found that the majority who joined were honest, moderate Churchmen, and that extreme views were not held by even a respectable minority. Referring to one of the features of the Congress at York and Wolverhampton, the Dean of Cork explained, that if certain bodies of men chose to take advantage of the meeting for the holding of their own meetings, they could not be stopped or interfered with. The deliberations were very cordial and unanimous, and shared in by the Primate of Armagh and the Archbishop of Dublin.

The Irish Roman Catholic laity have put out a declaration to remove the impression that prevails of their apathy in the coming struggle: they feel aggrieved by the present ecclesiastical settlement, and they demand religious equality. Meetings of sympathy with the Pope continue to be held.

The Report of the Commissioners of National Education give the schools for 1866 at 6,453, an increase of 81 on the year preceding; the children on the roll 910,812, a decrease of 11,000; and the average daily attendance 316,221, a decrease of 4,000. The decrease is set down to emigration, and was already noticed in 1865. The disproportion between the annual attendance and the roll continues unaccountably large. It appears also that the registrar's return shows a positive decrease of education, fewer married persons being able to write their names, and the numbers who sign with a mark being exceptionally high. The lesson books have been recently revised, and some of the new edition have passed into use. The revisions, it now appears, have converted the neutrality of these famous schoolbooks into positive Romish teaching; and serious evil is apprehended. The desire for a paid and purely Government Commission in place of the present Board is becoming general, and it is said the change is not far off. The religious proportion of the children at the schools is 171,236 Protestant to 738,837 Catholic; and of the Protestant 152,385, or 89 per cent., attend mixed schools.

The Ritual controversy existing is of a languid interest; but it is noticeable that while the most

prominent Ritualist here declares that his aim has been to carry out the rules of the Prayer-Book, and that every hostile demonstration is made not against him but against the doctrines and rules of his Church, which he seeks to maintain, the Bishop of Cashel refers to him as "a recruiting officer for the Romish Church."

The ecclesiastical uncertainties of the future are helping to press on the Presbyterian Church the formation of a Sustentation Fund, which in the mean time will serve for the elevation of the smaller incomes, and in the end may play as large a part as in the Free Church of Scotland. The Presbyterian Church is largely developing the lay agency of colportage. The agents are now trained for their work, and in some cases pass an annual examination. Although there are still six counties without one, there are fifty in active service. It is a work that "requires wisdom, tact, sympathy, and knowledge of the national character," as well as training and faith and piety, and when these conditions are complied with is capable of indefinite extension. One says "there would be employment where I am for six men like me. Roman Catholics are ready to talk on religious subjects, and have often come to my lodgings to do so." "Visited 84 Romanist families in six months," another says. "Invariably kindly received, and almost in every house leave a Douay Testament." Another, "I was once a Roman Catholic, the Irish Bible was the means of my conversion. The Spirit of Christ and the word of God are going among my countrymen more and more;" or again, "I could spend all my time with Roman Catholics, comparing the two Testaments."

France.

(From our own Correspondent.)

THE ministerial *Never!* confirmed the oft-made assertion in this correspondence, that Napoleon will not relinquish his footing in Rome. All France was taken by surprise. The Ultramontanists shrieked with delight, and the Liberals bit their lips with rage. Blind both of them. The Pope is but the fly caught in toils wrought with consummate art; a few more heavings and the end is gained. The speeches in the Legislature were grand; but craft and diplomacy are ever more congenial to the governing powers than truth and straightforwardness, and so they prevailed. The Roman question is the pivot upon which turn the principles of authority and

of revolution; this, far more than its religious bearing, impassions Europe. Authority is now in the rise; but the master-mind, whose aim is yet undeveloped to the public, will not give the full satisfaction to the clerical despots which they look for. The loosing of social bonds is noticed and deplored by all; the moral wreck of families and youth is glaring, but no confidence is felt in teachers. Confusion increases. While the glorious Father Hyacinthe draws 3,000 hearers to his manly conference at Notre Dame, where he gives out truths in proportion as he grasps them—pressing upon the multitude the study of the Bible, and giving the right hand of fellowship to religious Protestants, nations, and individuals, a vicar teaches children that, in the Garibaldian war, the Pope's soldiers only had to shake their garments and all the balls they had received fell out! While the Minister of Public Instruction is organizing an academy for girls, the Bishop of Orleans has scarcely words enough to express his horror and despair at such a step. While the Bishop of Chalons advocates a church free from all state interference, all the petty vexations heaped upon families, schools, and individuals by narrow-minded priests, and false miracles, and lying wonders, are rife here and elsewhere. The journals almost daily enregister civil burials, *i.e.*, without religious service, by express desire of the departed.

Oh! it cuts me to the heart to see our glorious Saviour's name confounded with the priestcraft He abhors; and men, and women too, becoming anti-Christian for want of knowing Christ! And yet good works are praised, and noble acts are lauded; the fruits are gathered, but the root is despised, or ignored, or cast out! What will the future be if the servants of Christ, invigorated by the Spirit, do not cry aloud, and speak the truth to this people while yet there is time?

On Friday, the 13th of December, the Emperor gave audience to the English deputation of the mission field in the Champ de Mars. Lord Shaftesbury, as President of the British and Foreign Bible Society, with the Secretary, M. Bergne, Rev. J. Davis, of the Evangelical Alliance, Rev. E. Forbes, and M. Vernes, presented him with a handsome Bible, which he received, expressing his approbation of the dissemination of the Scriptures during the Exposition; and hoping that it would be another bond of union between the two countries. He spoke of the fearful progress of a new party—the party of the *Atheists*. M. Vernes modified the expression into

the party of the anti-Christians, in which the Emperor seemed to agree as more correct, and asked if they were making headway in England. He was told not so much as in France. He was interested in the pocket Bible which is being bound for him by the Bible Society of France, and in the extreme cheapness at which it was sold; and then he asked in detail what had been done on the mission-ground, and in particular in the Evangelical Hall. On receiving the information he sought, and hearing that it was unsectarian, seeking not controversy, but the good of soul and body, he said, "You must continue it!" The deputation withdrew, much gratified and full of gratitude to the King of kings, who had thus inclined the heart of Napoleon towards this work. *How to continue it?* is the question; and plans are thought of and suggested. Protestant feeling is being a little roused up on the matter. Success is always an object of worship in Paris; and the evident success of the effort at bringing the Gospel into contact with the masses, and the Imperial approbation, are doing wonders amongst the timid ones.

May the Lord use this means (for all things serve Him) to cheer his fainting ones, who are many. A pamphlet is finding its way to the conscience of Protestants, with intention of lashing it into action. It is called "*L'agonie de l'Eglise Réformée de France*." Unhappily it greatly oversteps the mark, and consequently fails of much of its otherwise usefulness. The Reformed Church has many faithful pastors, noble witnesses for Jesus; its works of faith and love testify to the power of the Lord; it is *not* dying, it is *not* dead. It has Christian members, and praying members, and members who sigh, and mourn, and weep over shortcomings, and coldness,—as well as careless ones, and anti-Christians. The agency in men and things is ready, but we need general humiliation and prayer to the Lord the Spirit to come and breathe over these slain that they may live. If once the invigorating breath is felt, all will be right; and then an exceeding great army will arise to cast out the foe in all his manifestations? Who knows but the Lord may invigorate his servants during the new year's week of prayer, and give us the longed-for blessing?

The triennial elections of the members of the Consistory of the Reformed Church are at hand, and the war declared between the Liberals and orthodox is waging strong. The latter have brought up to Paris a champion, who has com-

menced a sharp clever onset upon its adversaries, in a new weekly paper, *Le vrai Protestant*. To give an idea of the vigour and conclusiveness of its accusations,—we have heard of a *Liberal* who said, I would rather have given 50,000 francs than this sheet should have appeared! It is brought out simply to open the eyes of electors, and its editor expects it to cease with the elections. Two of the Evangelical papers were expected to close their career this winter, for want of subscribers and writers; but they have made an effort to struggle on awhile, and will appear as usual in 1868. Some are urging the starting of a new one, but the same difficulties are in the way.

Among the loved and venerated Christians who during the year have been called way, we must mention the peculiarly beloved widow of Pastor Fred. Monod; she departed after a few days' illness, surrounded by her sons and family. Hers were the characteristic words: "*It is so nice to go home!*" "I know him whom I have believed." Hundreds of sincere mourners crowded the chapelle du Nord where several of her sons testified to her faithfulness and love. Surely she rests from her labours, and her works follow her.

Belgium.

ONE of the judges of the Court of Antwerp has been sitting to hear evidence in the case of Deback *versus* the Jesuits. It will be remembered that Deback is the nephew of a wealthy citizen of Antwerp who died a few years ago, leaving the bulk of his property to an advocate named Valentyns, on the understanding, as it is supposed, and this is what is sought to prove, that it was to be by him handed over to the Jesuits. There are more than a hundred witnesses to be examined. The sittings are not public; but the following particulars have transpired.

Two witnesses of acknowledged respectability stated that, wishing to purchase a part of the property left by Deboey, situated in the Campine, for which they offered £6,000, Valentyns had answered that he could give no answer without first consulting his principals.

On another occasion, when a plan was submitted to Valentyns for building houses on certain land in Antwerp, he replied that, although he approved of it, the matter must be referred to Father Hessel, adding that what he decided would be well.

The witnesses confirm all that had been before said of the assiduity of the Jesuits towards Deboey,

which they endeavoured to explain, but did not deny. Father Hessels especially is represented as having followed Deboey about like his shadow, and as having himself been heard to complain that everybody talked of Deboey's liberality to him, though all he ever asked him for was alms for his poor.

A person in Brussels, whose name has not transpired, deposed that about the time of the decease of Deboey he was dangerously ill and supposed to be dying. Father Wolterghem visited him, and urged him to leave a sum of £10,000 to the Company of Jesus. On his expressing the intention to leave his fortune to his relations, and objecting that the Jesuits cannot legally inherit property in Belgium, Father Wolterghem reminded him of certain reasons he had to complain of his family, and again pressed him to dispose of the money in favour of the Society of Jesus, who would, in return, pray both for him and for his family. To elude the legal prohibition, the legacy might be made *pro forma* to the man of business of the order, the same Advocate Valentyns who figures in Deboey's will.

At one time the Trappists were to have been named residuary legatees, but the Abbé, foreseeing the difficulties that might be raised, begged Deboey not to carry out his intentions in their favour, and promised to say masses for his soul. Deboey altered his will; and after his death, Valentyns called the Abbé to Brussels, and paid him £480 for the masses. The Trappists refused to bury Deboey in their cemetery, because public opinion would have said that Deboey's fortune had gone where his body lay.

When such facts as these can be established before a court of law, it is permitted to suppose that they are not exceptional cases, and that the rapid extension of conventual establishments wherever they can gain a footing may be attributed to a regular system of working on the fears and credulity of those over whom the clergy can obtain control. The law in this country, by prohibiting all associations not recognized by the State as "civil persons" from holding land or inheriting property, had specially in view the encroachments of the religious orders; but, as shown by the Debuck lawsuit, there are means of evading the law by the substitution for the name of the religious body of that of some creature of theirs who can be depended upon to restore the property to the intended owner.

If the religious orders cannot, as such, legally own property in Belgium, how come they to be

in possession of such large establishments? and when any member of the community dies, how can they avoid paying legacy duty, and having a claim made on behalf of the natural heirs for the share that should have belonged to the deceased? The production in a recent lawsuit of the contract or deed of partnership, subscribed by all the members, has disclosed the means that are adopted to evade the law in this respect. Sophie Hache, a nun of the order of the Union du Sacré Cœur, died lately at the educational establishment of that order at Hal. Her brother applied, as heir-at-law, to have seals placed in her room, pending the settlement of his claim to what she died possessed of. The case was at first referred to the Justice, and subsequently carried before a law court in Brussels, where judgment has been pronounced in favour of the applicant. It appears from the deed of partnership, that it was stipulated between the Sisters that they should form a society for the education of youth; that the members of the community should bring in, besides their time and talents, their clothes and furniture, all their property in land, or in funds, except what may have come to them by way of inheritance; that this property, as well as all that should thereafter be added thereto, should be held in copartnership, to be possessed in common by all the members, the produce and revenues thereof to be applied to their maintenance; that, in the event of the death of one of them, her legal or testamentary heirs should have no right on the property belonging to the Society, but that the whole should be retained by the survivors without their being liable to the payment of any indemnity on the death of such member.

This agreement was, by the pursuer, argued to be null and void, because it tends to constitute a mortmain establishment prohibited by the law; or it falls under the provisions of Article 1855 of the Civil Code, which invalidates any contract which assigns to one of the partners the whole of the profits.

The court, without deciding upon the validity of the contract, but considering that it excluded from its effect all property of which the members might become possessed by inheritance, and that the deceased was, when living, interested in the property held in common, decided that the seals should be affixed. Unless a compromise is effected, it is probable that there will be a lawsuit to establish the claim of the nun's brother to a share of the property belonging to the commu-

nity. If he succeeds the result will be more serious for the conventual establishments in this country.

The Cardinal Archbishop of Malines died on the 4th December. He was the Primate of Belgium. He was born in 1792, the son of a small farmer; and a few years ago attended the funeral of his aged mother, who had never left her native village. He was consecrated archbishop in 1832, about a year after Leopold I. ascended the throne. Gregory XVI. created him Cardinal-priest in 1838, with the title of S. Barthelemy en l'Île, the same as was conferred on the first Archbishop of Malines, the celebrated Cardinal Granvelle. He was a tolerant and moderate prelate, and laboured to reconcile the principles of the Belgian constitution with the doctrines of the Papal Encyclics; and in 1864, when the publication of the *Syllabus* spread consternation among the more liberal Roman Catholics, he proved to their conviction that they could still take the constitutional oath without violating the laws of the Church. His successor is Monseigneur Dechamps, Bishop of Namur, of the order of Dominicans, and some years ago famous as the most eloquent and popular preacher in Belgium. According to the constitution, the Government has no right to interfere in the nomination of the ministers of any form of worship; the new archbishop, therefore, received his appointment direct from the Pope, and so little time was lost, that it had been communicated to him before the funeral of his predecessor, whose funeral oration he was to have pronounced.

Switzerland.

(From our Geneva Correspondent.)

A FEW words, to begin with, on the subject that I announced in my last letter—the inauguration at Geneva of a Reformation Hall, which is also called “the Calvinium,” or “Calvin’s Hall.”

The readers of *Christian Work* have, perhaps, not forgotten what I told them of the curious and already lengthening history of this edifice. Its construction was mooted in 1861 by the Evangelical Alliance, when assembled in this city; and this project, which was a large-minded one, might easily have obtained the almost unanimous support of those amongst us who are interested in the cause of religion. But this very unanimity was dreaded by certain men here, who are accustomed to consider themselves as the sole repre-

sentatives of the Gospel in Switzerland, and to manage everything for the advantage of their own influence at home, as well as abroad. I will not enter into details; it may be sufficient to say that the whole National Church was in point of fact excluded from this great undertaking. To the fund, no doubt, we were at liberty to contribute; but we remained under a moral exclusion; and the most evangelical of our pastors,—those even who had been members of the committee of the Alliance,—refused to be members of the committee for the construction of the hall.

But I am happy to be able to add that time has done its work; and that this enterprise, which threatened to be not a step towards union, but a source of divisions and contests amongst us, seems now to be making a better progress. The spirit of intolerance gained, nevertheless, a new victory at the time of the inauguration of the hall. Instead of all the pastors of the National Church being invited, a selection was made, which passed over those who had not in 1861 taken part in the meeting of the Alliance, as if their having held back six years ago ought for ever to be an obstacle to any fresh relations with them, or to any attempts at reconciliation. The fear evidently was, not that they might have declined the invitation, but that they might have accepted it. Do not forget that I am not speaking of men fallen, like some in France, into the negations of the so-called new theology. I could conceive that such persons as these should not have been invited. But these extreme opinions are unknown amongst us here; two or three only of our ecclesiastics are suspected of inclining to them. We are not, it is true, agreed on all points of doctrine; but during the continuance of that terrible war which has now been declared in so many countries against the very basis of the Gospel, and of all revelation, does not prudence, as well as charity, command us to stretch out a welcoming hand to all those who have remained under the ancient banner of Christ?

But although the majority of the Committee has thus persisted in offering a hand only to some few, yet this body has been forced to put into its public declarations a liberality which it will soon be unable not to realize more or less in its own procedure. The tide has everywhere turned towards fraternity, towards the oblivion of all that which has had power to divide the servants of the same master, and the soldiers of the same chief; so that the men whom I have mentioned will soon be compelled, under

pain of being disowned by their adherents, to support a true *evangelical alliance*, of which the old one was very far from realizing the genuine character.

It was hence with great pleasure that we heard the following words, at the solemn inauguration session, and from the mouth of the President of the Committee :—

“It is not an individual Church that has constructed this edifice. It will not clash with the established services of the national temples or the free churches ; but it will be used for the exposition and defence of Evangelical truths, as it will also be for instructive conferences.

“In presenting ourselves to you, we mean only to know that Church of Jesus Christ which He has redeemed with His blood, to make her appear blameless and without spot before him. It is to Him that we consecrate this building. The question of particular Churches is plenary reserved. We are intent upon a work of peace and concord ; and the banner which we shall unfurl is that of Christ, such as the Scriptures represent Him to us. Will you not be fellow-workers with us ?”

Yes, we will certainly on this understanding, and we will moreover repose entire confidence in these words. We will forget that very nearly the same promises were made to us twelve years ago, at the inauguration of another hall ; in which, however, the Free Church soon after instituted two services for every Sunday. We will, I repeat it, believe these declarations, and on our part act according to them. We will not withdraw the attention of our public from the meetings held in this hall : we will applaud everything said there that is good and Christian.

The true inauguration, however, the consecration as I might fairly call it, took place under the influence and by the discourse of a man who is not a member of the Committee, but whose popularity is great, both in this and other countries.

I have many times spoken to you of M. Ernest Naville, two among whose works, *La Vie Eternelle* and *Le Pere Celeste*, have already been noticed and appreciated in your country. But one thing you cannot know like us ; it is the admirable talent for speaking with which M. Naville is endowed. He has already many times, under the auspices of the Committee of the National Church, given lectures for men, which have been so well attended that room was hardly to be found in the hall usually employed for these gatherings. Accordingly, when it was understood that he was about to give a new series, many persons pressed

him to make use of the new hall as being larger. To this he consented ; but declared by a published letter that he changed nothing but his place of speaking, and that no one should allege aught beyond this of him. This was equivalent to a declaration that he had not submitted to the conditions which the Committee of the Hall professed to impose ; and, as his good faith is not suspected, nor can he be accused of having wished to set a door open to infidel doctrines, this protest is an extremely weighty one. It must certainly have a happy influence on the tendencies of the Committee and on the destiny of the Hall itself.

In any case, it is a very fine spectacle to have these two thousand men (a considerable number for our city) coming twice a-week to seat themselves in this hall, and to reap the instruction of a profoundly Christian philosophy. The subject is the problem of Evil.

This great and painful problem had often been encountered by M. Naville on his path while he was composing *La Vie Eternelle* and *Le Pere Celeste*. Whence comes, whence can come, in the works of a just and good Creator, the great disorder which is called evil,—evil moral ! evil physical ! evil under a thousand forms ? And beside this question, which has been one for all ages, how many questions peculiar to our own age are now demanding the attention of the philosopher ? There are men who deny evil ; that is to say, who consider it as a necessary result of the totality of things—a view which destroys all responsibility. There are others who do not deny it, but who, setting out with the idea of necessity or fatality, submit to it as to a law to which all resistance is useless. To the former class, M. Naville replies, Evil exists, evil is evil. To the latter he answers, Evil exists ; but from its very existence results the obligation to combat for it ; for evil is that which ought not to be. But, if it ought not to be, why must it be ? Thus, the original problem recurs perpetually. According to M. Naville, the biblical solution, the notion of the fall of man, is that which gives the best account of all the facts. But it is not as a Christian that he teaches this ; he, for the moment, chooses to be—and is—a philosopher, and no more. It is as a philosophic system that he expounds the idea of a fall. He shows us that modern philosophy, by a very curious revolution, into which many people have as yet no insight, is again beginning to approximate to the traditional idea. The antique solution, so often attacked, so often made ridiculous, is

verily to be the solution of the future. Nevertheless, M. Naville confesses that he has no pretensions to have entirely dispelled all difficulties. He resigns himself to the necessity of leaving some points more or less dark upon his path. He awaits in hope, he forestalls with his ardent wishes the moment when all will explain itself. But, even while speaking of hope and of confidence, he recommends us, above all things, not to wish to go too fast, but leave human wisdom as much time as it may require to harmonize itself with God's wisdom.

This bold and *naïve* teaching has a prodigious effect on the minds of all who hear it. Already during a whole month have these high questions been discussed amongst us on all sides; and the most frivolous, even, are now busied upon them. We are confident that faith will gain thereby.

Italy. MILAN.

MR. CLARK, of Milan, writes as follows to an American journal:—

With great joy, I send you this letter informing you of the very prosperous condition of the work of God in this place. I arrived here the first of the month in company with our dear brother Zahier, and the same evening preached to the people, who seemed eager to receive the Word. The day after, the brother who accompanied me left, and since then I have preached four times a week, every Tuesday, Thursday, Saturday, and Sunday. On the Sabbath, I have at 11 o'clock a Sabbath-school; at 2 p.m. a preaching service, and other in the evening.

I have been much comforted and encouraged in seeing the number of hearers continually increase. Our place of worship will contain about 300, and it is now filled; and often many remain in the street to listen. The brethren are very kind to me, and manifest true Christian affection. I think I can truly say, that the Lord is blessing me in my labours.

One young man, twenty-one years of age, having heard and embraced the Gospel, was banished from his father's house and forbidden ever to return. He bore the trial with firmness, and was even happy in his love of the truth. At length his father repented, and, by means of the mayor of the town, invited him to return home. He frankly replied that he would be very happy to come, provided he could be left free to profess his faith in Christ; but to this his father would

not consent, and the young man now lives with an uncle who is favourable to the truth, coming at times to our meetings. The father, since the failure of his attempt to induce his son to return, is greatly exasperated with him, and declares he will kill him. This persecution, however, is borne with hope and cheerfulness, much to the edification of the brethren.

Another uncle of this young man, being a priest, was so enraged and mortified that one of his family had joined the Evangelicals, that, in desperation, he threw himself into a well, from which he was pulled out alive, though he is now at the point of death.

These facts, being well known, have contributed much in favour of the truth and for the increase of our congregation.

On the 17th inst., one of our brethren was attacked with the cholera; in this land, among Catholics, when one is thus taken, he is at once abandoned by his friends; it was my privilege to visit him and comfort him in his trust in the Saviour. He died the next day in the evening, and his death was triumphant, his last words being, "Jesus is the Christ of God." He was a young man twenty-five years of age. His parents were Catholics; but, hearing the prayers which our brethren and I offered at the bedside of their son, they were comforted, and have since begun to attend our service; and they beg me to visit them as often as possible to comfort them in their distress.

On the 19th as many as five hundred followed the body of our departed brother to the cemetery. At the grave we sang an hymn, and I delivered a short discourse. The same evening our place of worship was crowded to excess. We are thus led to praise the Lord for His mercy and goodness.

The cholera has prevailed, during the present season, very extensively throughout all parts of Italy; and wherever Evangelical churches have been formed, their members have been very active, not only in caring for their own sick, but in attending upon Catholics. In Carravaggio, for instance, a small town not far from Milan, where are Evangelical brethren, the cholera has raged with severity, and so active has the little church been in its care for the sufferers that the mayor of the place has acknowledged their services in a public manner, and in terms of the highest commendation. The brethren were constantly occupied for weeks going among the sick Catholics of all classes, ministering to their temporal wants, and speaking to them of Jesus. And, what is

remarkable, only one member of the church was attacked by the disease. This person was the female teacher of the Evangelical school, who, labouring day and night to save others, at length was prostrated herself by the disease. After two or three weeks, however, she recovered, and is now occupied again in her school.

In Milan, where the cholera has prevailed to some extent, our Bible-women have also rendered a most invaluable service to the sick. Being experienced and accomplished nurses, they have been continually invited to attend upon the sick in Catholic families.

VENICE.

MR. MACPHERSON, the Free Church minister now supplying at Venice, sends the following notice of the wonderful work of God going on there:—

"I am scarcely in a position yet to enter into details, or to speak very positively about the remarkable evangelical movement now fast progressing here, having only arrived at the close of last week in Venice—a week memorable as the anniversary of the departure of the Austrians from Venetia, and marked as the closing scene of a rule of combined despotism and superstition, as well as the dawn of a better and brighter day for this part of Italy. Following in the wake of my excellent predecessors in this field, Messrs Macdougall and Campbell, I sallied forth early on Sabbath morning in a gondola on the Grand Canal, called at the principal hotels in the city, and, ascertaining the names of English and American inmates, left a small printed notice for each of the services in the Presbyterian Church, with an invitation to attend. At eleven o'clock I preached to a select audience, and at the close of the service invited those who were so disposed to accompany me to the evening meeting in another part of the city, conducted by Mr. Comba, the Italian pastor, for the exclusive benefit of the Italians.

"Two friends of the cause met me at the appointed hour and place of rendezvous in the Grand Piazza, whence we directed our course through many intricate windings and over innumerable bridges, thence across the narrow canals, to the Evangelical Church. Although only a short time behind the hour of meeting, we were obliged, from the crowd assembled in a hall capable of holding about five hundred, to take our position in a staircase, where we listened to the powerful address of the pastor, and were

delighted with the marked attention and eagerness of the audience. Seated around the speaker were what might be called the body-guard, or *gendarmes*—a band of devoted Italians, in the prime of life, drinking in the words of their minister, and resolved that all attempts at interruption from the Popish party—of which there were several when the movement began—should be speedily silenced.

"Next to them were seated, in considerable numbers, an eager group of Italian mothers and daughters; and extending backwards, a crowded hall of the *operati* of Venice—all, apparently, inquiring after the truth as it is in Jesus, or groping their way to the light. A few stragglers on the staircase with whom we mingled were evidently spies or men of sceptical tendency, doubting whereunto this movement would grow.

"Another place of worship has been opened within the last few weeks in another central part of Venice, with similar satisfactory results. In connection with this latter place, I may mention that the services of the minister's *gendarmes* were called into exercise, and the priesthood party speedily and without ceremony ejected. As an instance of the trials and hardships some of the inquirers have to encounter, I was told that the wife of a workman, who himself cleaves fast to the Popish faith, was seized by her husband, dragged forth from the hall, unmercifully beaten by him, and threatened with pains and penalties by the priests. It is gratifying, however, to know that the tide is turning in favour of the mission, the Italian press in the hands of the Popish party finding it better policy to allow the movement to go on unmolested, and being even compelled to acknowledge that there is a reality in it, while the priests seem to look on in hopeless despair.

"A noble field for missionary and territorial work is opening, in the good providence of God, in Venice, and thus Christian friends in Scotland and England and America have a most favourable opportunity presented to them here of helping forward, in her Italian mission, the noble and venerated Waldensian Church, whom God has evidently intended as the spiritual regenerator of Italy. I am just acknowledging the receipt of a bill of 400 francs for the mission from an American gentleman; and since I began to write, have had the gratifying fact conveyed that a lady, who attended my ministrations on Sabbath, and who, therefore, witnessed the work, has resolved to give 2,500 francs towards building a church. I have been deeply impressed, from what I have

already seen, of the wisdom of the Continental Committee in resolving to foster the work in Venice."

Spain.

(From a Special Correspondent.)

THE name of Spain in the past and present is too frequently, and alas ! but too truly, associated with all that is dark and degrading. It recalls from the past cruel persecutions, whether of Moors, Jews, or Protestants, raising up at the same time a vision of the terrible Inquisition with all its horrors, and autos-de-fe, in which thousands of the saints of the Most High perished by the flames. Even a few years ago Spaniards were thrown into prison, tried and condemned to the galleys for the sole offence of reading and desiring that others should read the Word of God. But there is hope for the Spain of the future ; we feel persuaded she will not be the Spain of the past nor of the present. Through the mercy of God brighter days are in store for her, the darkness has begun to disappear, and streaks of the true light are already shining on her mountain tops.

The sufferings and early death of Matamoros have not been in vain, nor has his work died with him. These words may be applied with truth to this faithful martyr, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified ; but He shall appear to *your* joy and they shall be ashamed."—Isa. lxi.

It will surely gratify Christians, and above all English Christians, to know that the work of preparing Spaniards to become teachers and preachers of the Gospel of Christ in their own country, is being quietly but steadily carried on. This is especially the case at Lausanne, where six Spanish youths are diligently pursuing their studies at the College of the Free Church ; one only being absent for a few months this winter, on account of health. The writer, who had lately an opportunity of visiting the Séminaire Espagnol in that city, was highly satisfied with all he witnessed. Very touching was it to hear one of these young men beseeching God in earnest prayer, in his own grand language, to remember his native land ; to pour down his Holy Spirit upon it, to drive away the darkness and to send out into it his light and his truth !

Most encouraging facts could be stated proving the reality of the work in Spain as well as for Spain, but in the present political condition of that country, prudence exacts silence ; those how-

ever who are patiently working for the Spanish reformation of the nineteenth century, and do not despair of seeing it, appeal to their fellow-Christians for aid in this important task. They ask their prayers, their sympathy, their personal assistance. Like David of old they say, "Who then is willing to consecrate his service this day unto the Lord in this work ?"

Turkey.

CONSTANTINOPLE.

Openings among the Turks.—The following extract from Dr. Schauffler's letter is calculated to encourage the hope, that the day may not be distant when Mohammedans, in much larger numbers than heretofore, will be found looking, and turning, to the true faith and the only Saviour.

"Before Mrs. Ladd left Constantinople, she requested my wife to take the superintendence of the Armenian Bible-women in the Turkish villages not far from —. A letter has recently come from her, in which she says that this year, for the first time in several years, the crops are turning out well, and the poor, starving people are joyfully gathering them in. But she no sooner shows herself in the fields than the women drop their implements and surround her, eager to hear the truth from her lips. Yielding to their importunity, she talks and prays with them for a while, and then reminds them of the duty of working as well as listening. 'Well,' they say, 'now we will work like the busy-bees, and when winter comes we will listen to you all the day.' As yet, no missionary has visited these people.

"The interest in these villages, taken in connection with the statements of missionaries from the different parts of Turkey,—especially what is contained in the last annual report of the Sivas station, in reference to the accessibility of Turks in all that field,—confirms the impression we receive from what we see at the capital, that there is a pretty general forward movement going on among the Turks throughout the empire, which, like an under current, is for the most part invisible, but boils up to the surface now and then. Thus far the movement seems to be confined to a breaking away from implicit faith in Mohammed, a softening down of prejudice against Bible Christianity (the hatred of idolatrous Christianity remaining in full force), a curiosity to discover what are the truths of the gospel, and, in some few cases, a genuine search after salvation through

Christ. It is more and more evident, that there are thousands of Mohammedans who, knowing that they are of Christian descent, and that their parents did not become Mohammedans from conviction, are secretly desirous of returning to Christianity, and would become Protestants in a moment were there no fear of persecution before their eyes. But they have no longings for a martyr's crown."

India.

MISSION WORK AT SASSOON.

(From a Special Correspondent.)

THE Poocundhar Talooka is a district of about forty miles in length and from twenty to twenty-five miles in breadth, containing about 200 villages and hamlets. The chief town is Sassoon, with a population of at least 5000 inhabitants, distant from Poona twenty miles.

It was in this district that the late Rev. Adam White laboured during the last two years and a half of his life. At the Hill Station of Poocundhar he died. Only a week before his death he had purchased a piece of ground at Sassoon, with the intention of building a school, catechist's house, dispensary, and library. How thoroughly his heart was set on this field of labour, as one which, if cultivated, promised through the grace of the Great Husbandman an abundant harvest, may be judged from the fact that his last hours and last thoughts were given to the one subject of the mission, and his dying request was that a pillar should be erected on the ground at Sassoon, and on it selected texts should be graven to proclaim in silence the glad tidings—till the living voice of a new herald should utter them. After Mr. White's death in 1864, a native catechist for a short time preached in the district, and subsequently occasionally visited it. In October, 1866, Mr. Ranchundra Babaji, a native catechist connected with the Free Church Mission at Poona, offered himself for the purpose of carrying on the mission work at Sassoon. Since that time he has been stationed there; and arrangements are now in progress for proceeding with the building of a school and catechist's house, and placing the mission, as Mr. White desired, on a permanent footing. Agreeably to the plan on which it was originally started, the Sassoon Mission is connected with no particular Society. The Free Church missionaries at Poona have kindly promised to give superintendence, and many belonging to all churches who bless God's name for the

grace and success given to His servants have expressed their interest in the work, and their anxiety that it should be vigorously prosecuted.

In these circumstances, those charged with the immediate management of the mission cast themselves on the sympathies, the prayers, and the liberality of God's people. They are satisfied that they shall not plead in vain. In a wilderness untrod before by any herald of the cross, a solitary voice cried, "Prepare ye the way of the Lord," till it was silenced in the grave; and now that, in answer to Mr. White's last prayer, another living voice proclaims the kingdom of Christ, they are persuaded that those who love the name of Jesus will perpetuate these voices till the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

Contributions for the above may be sent to Mrs. White, 26, N. Silver-street, Aberdeen; Rev. G. Philip, 48, Blacket-place, Edinburgh; Alexander Littlejohn, Esq., 75, Old Broad-street, London, E.C., or Rev. R. Angus, Poona.

VISITS TO MOHAMMEDAN LADIES.

The following, written in German by the late Mrs. Deimler, is published in the *Calver Missionsblatt* for June. It is the first portion of a letter in which she gives some account of her recent work in Bombay:—

The work in which I have been engaged in this metropolis, since the 1st of November last, among the Mohammedans, appears to me like a toilsome attempt to make a path through deep drifted snow; so much of prejudice, superstition, ignorance, must first be put aside before a way is gained to their hearts.

You will understand this better if I give you a description of my daily work, first, among the Mohammedan women, and next, among that most degraded class of European women, devoted to a life of sin, who are, alas, found here in such numbers.

It will be difficult for you, with your domestic habits, to form an idea of the life and movement in the streets and domiciles of a great port and capital like Bombay; and if you could spend a day or two here, and see the dense masses thronging the streets and the strange mixture of physiognomies, apparel, languages, you would doubtless exclaim, as many a missionary from an interior station has done, "Thank God, my lot is not cast here—here I could do nothing—it is bewildering just to go through the streets." This

was my impression when I landed here with my husband nine years ago. I could not bring myself to believe that I could find my field of labour here, or make my way through these dense masses to individual souls, and I longed for a more quiet and a more circumscribed sphere at some interior station. Two or three times I had the gratification of finding such, when my dear husband was stationed at Jooneer to labour among the Mussulmans in that place; and it was always with reluctance that I came back to lose myself in Bombay. I was alone, without any European or native assistant of my own sex, to aid me in getting access to the families of Mohammedans. I made it a matter of frequent prayer to God, that he would open some door, and indicate some path of usefulness; and though I had to wait for the answer, it came at last. Since our return from Jooneer so many doors have been opened that I have my hands full, and may well be ashamed of my want of faith. Consequently, I have become so much attached to Bombay, in spite of all that is trying about it, that I would be very sorry to have to leave it. Thus, the Lord works and magnifies his grace. I am truly grateful to him for this new proof of his love; join with me in asking him to give me more and more fitness for the work, to strengthen me in body and spirit, to endure me with the graces of the Holy Ghost, and to enable me faithfully and patiently and lovingly to speak to souls. It is a great thing to undertake to serve Him, and I am not worthy to stretch forth my sinful hand to his glorious work.

Come now and make some visits with me to my dark-complexioned friends. As you cannot speak their language they will not feel at home with you: they constantly tell me that they would be very shy of me if I spoke only English, but that I seem like a sister to them because I speak Hindustani.

We will first go to the house of —, where there are a number of ladies. I began to visit them last November. They are quite uneducated, without much polish, and speak but broken Hindustani (their language is Kutchi). They all sit on the floor, eight or ten in number, with their embroidery in their laps. I am favoured with a chair or stool. I say to them: I am very glad to have permission to visit you, and hope we shall have many opportunities of seeing each other. They: It is very kind of you to come to our house; come as often as you please. How long have you been in India? Where is your country? Are you married? How long have

you been married? How many children have you? How old are you? Are your father and mother living? What income do you get from Government? Is your husband a captain or a merchant? Did you come here on foot or in a carriage? &c., &c. These questions are invariably put at first and must be answered; occasionally I wedge in a question of my own, and now and then make them a short address, which is generally broken up by a dozen new questions. I find that I must at my first visit let them question away to their heart's content; after that they listen to me with more quiet. While I speak to them they make remarks about my European clothes, my complexion, size, and age; and all this must be patiently submitted to. If it should be the hour of sunset, one and another will excuse themselves, and go out to say their prayers. One of them once took me with her to her room at prayer time. She took down a little mat that was suspended on the wall, laid it on the ground and stood upon it, after she had wrapped herself in a long white garment, she covered her face with this, turned in the direction of Mecca; then, sometimes kneeling, sometimes standing, sometimes prostrating herself, she recited her Arabic prayers, of which she did not understand a word. She was soon through with them. Every morning and evening she repeats them. How many Christians there are at home who either never pray, or if they do are ashamed to let others know it; and at a public table eat without giving God thanks, lest they should be noticed. After this, I took leave and came away, urged by them to repeat my visit soon. I have often done so, and had many good opportunities to read to them and speak to them affectionately. It requires not a little tact to get them to listen quietly for half an hour.

Let us now visit another family, consisting of a mother and two daughters, differing from those I have been speaking about, inasmuch as they are well informed and can read and write. Unfortunately they were only in Bombay a short time, on a visit. They are really very amiable, most friendly and sociable. They heard me very attentively, and would have liked me to spend the entire day in reading to them. They spoke Hindustani well. They called me their sister. When I went the second time they asked me on behalf of their brother, the eldest son of the family, that I would speak to a Mohammedan friend and persuade him to give him his eldest daughter (whom I had known in Jooneer) in marriage;

for, said they, "if you and your good husband will speak for him, it will be done." I promised to do what I could, but recommended them to lay the matter before God, that He might incline the heart of the father. After this the young man frequently came to us, to know how the matter stood. It was contrary to etiquette for him to address the father himself; in fact the father even had not power to dispose of his child; the decision rested with the eldest brother, as the patriarch of the family. Nor could this elder brother be addressed by the suitor; there was need of a third party, a stranger, to act as mediator. Years sometimes go by before these preliminaries are concluded. Since the above-mentioned family left Bombay, I have received a neat letter from one of the daughters, in Hindustani, with an invitation to visit them there in Jooneer. I was the more glad to make their acquaintance, as I had known the eldest sister in Jooneer. It is a very respectable family, very favourable to Christianity.

In a third family I was asked to mediate a marriage between the son of the house and the younger daughter of the party above mentioned, she being a child of five years of age!

I have altogether fourteen Mussulman families on my list to which I have access. My dear husband, who has intercourse with the men at his preaching-places and in their houses, often introduces me to new families. For it always depends on the master of the house if the missionary lady may be admitted or not. I have most hope for the women of the so-called reforming party. The men of this party have various doubts about their religion and their prophet, and have forsaken many of the customs of their people. They are educated; many of them have been to school in England and speak English, and see the need of female education. One of them to whom I was lately expressing my satisfaction at being permitted to visit his wife whenever I pleased, said, "Come as often as you please and speak to her and her mother and the other women of the house; for they need to be enlightened, and I hope your words will produce an impression." He was not thinking of Gospel light; but it is good to see that their views are enlarged, even to this extent.

MOHAMMEDAN CONVERT.

THE following interesting and important particulars in reference to an influential convert from Mohammedanism, and to a native pastor, are re-

corded in the proceedings of the Calcutta Corresponding Committee of the Church Missionary Society:—

"Read a letter, July 23rd, from the Rev. R. Clark, stating that the Moulvi Imad-ad-din has expressed his great desire to resign his employment in the Public Educational Service, and to prepare himself for ordination; also that the native pastor, Daoud Singh, is anxious to be set free from a pastoral charge, and to devote himself to itinerating amongst the Sikhs, for which work Mr. Clark considers that he is peculiarly qualified.

"Resolved, That the Committee receive with much interest this statement of the Moulvi's desire to devote himself to the Christian ministry, and remit the matter to the Punjab Conference for special consideration at their next meeting in November; also that Mr. Clark be authorized to encourage Daoud Singh in the plan he has lately adopted of going about as a preacher unprovided with any means of support, except what he receives from the people, and to make such arrangements for the congregation as would facilitate his giving a larger portion of his time to the itinerating work, until he can devote himself to it entirely."

THE REFORMERS OF INDIA.

THE Rev. Richard Stothert, of the Free Church Mission at Bombay, writes:—

We are sometimes ready to wonder that Hinduism, with all its absurd ceremonies and abominable customs, should retain any hold on the minds of the people of India, now that education is so general, and Christianity so widely known. Alongside of schools, and colleges and churches, we see temples erected in honour of deities of whom it is a shame even to speak, and multitudes bowing down to images of a shape as hideous and revolting as the wildest imagination could picture. We learn, indeed, on inquiry, that thousands of these apparently deluded worshippers conform to the customs of a religion in which they have no longer any faith. But this only changes the feeling of wonder, without diminishing it; and if we cease to be surprised at the credulity of the people, we are all the more astonished at the hopeless subjugation of their spirit to the iron yoke of a system of iniquity which prevents them from acting according to their conviction, and forces on them the practice of observances which they feel to be degrading.

The chief reason, as everyone knows, of the

hold which Hinduism has on those even who have no faith in it, is its intimate connection with the details of daily life. For a Hindu to abandon his religion, is to break off numerous habits familiar from childhood, and to sever the ties of the dearest earthly relationships. Caste is the stronghold of Hinduism, and to break caste is indeed to lose father, mother, wife, sister, and lands. Many of the educated young men of Bombay are sincerely anxious to give up idolatry, but they find they cannot. Their position, as described to me the other day in conversation by one of themselves, is exactly this, that they do not know what to do. They have got rid of many superstitious observances; they have even established a religious service of their own—held every Sabbath evening—which they call a prayer-meeting. But even after having gone so far, their position is still one of compromise; and every day of their lives they are obliged to conform to customs which imply the confession that, in spite of all their reforms, they are idolaters still.

The majority of the young reformers in Bengal have reconciled their consciences to this life of compromise; and the youths of Bombay are in great danger of following their example. Those again, who are really in earnest, cannot be satisfied while occupying such a false position. But then, on the other hand, to take the decisive step involves a sacrifice for which they are not prepared.

Lately, a godly Madras officer, on a visit to Bombay, was led to take a special interest in these young men; and, by friendly intercourse, and the simple statements of Gospel truth, which he took every opportunity of pressing upon their attention, found access to the consciences of many, and showed how much good might be done if European Christians were to try occasionally to pass the barrier which separates them from native society. The want of all such practical sympathy and interest, in Bombay especially, is very deplorable. When our friends at home pray, as doubtless many do, that our educated young men may have strength given them to forsake all for Christ, they might very suitably add to this, the petition that Christians in India may not hide themselves from their own flesh.

I often think of an expression of Cotton Mather's, quoted by Dr. Wilson in the "Evangelization of India," to the effect, that when people do good, naturally the whole world will be the better for them. Private Christians must come to the help of missionaries in order to give

to the heathen a correct representation of the religion, which lays on every one of its followers the obligation to do good to all men as he has opportunity. Dr. Livingstone speaks of the magic power of kindness as one of the discoveries of modern days. And the use of this charm, powerful as it is simple, need not be confined to any class or profession.

China.

FROM Peking, the Rev. W. H. Collins has forwarded to the *Church Missionary Intelligencer* the following letter, dated June 8th, 1867. It strongly contrasts the condition of the heathen, who, in time of trouble, pray to a god that cannot save, and the Christian, who can say, "God is our refuge and strength, a very present help in trouble."

The country round Peking has been suffering for several successive years from drought. The quantity of rain in each year has been much below the average. Last year and this the wheat crop has been an entire failure. The consequence is, that flour has so much risen in price as to be above the reach of the mass of the people. Hitherto there has been an abundant supply of millet and Indian corn, which are always largely used, and are regarded as a tolerable substitute for flour when that is unobtainable. Now, however, both the millet and Indian corn, which have been recently sown, are threatened with destruction. The Emperor has put forth repeated proclamations, calling for prayer for rain. I subjoin a translation of the two latest edicts, and, by way of contrast, an account of the simple yet fervent and effectual prayer of three native Christians.

Extract from the Peking Gazette of the 3rd day of the 5th month (June 4).

"Edict.—Because, in the district round the capital, from the spring to the commencement of summer, the gift of rain has been slight, we have already several times erected an altar and prayed, and have ourself gone to the 'great high temple.' Although we have obtained the gift of heaven, and received refreshing showers, they have not been universal. Now that seed-time has come, and the matter is still more urgent, we ought again to worship, and make earnest supplication. We ourself will, on the 7th day of this month, go to the 'great high temple,' and prostrate ourself in prayer. We send Prince Chwun to worship

and sacrifice at the altar of heaven, and Prince Koong to sacrifice and worship at the altar of earth. The Prince Choong will reverentially sacrifice at the temple of the year. The Prince Soo will proceed to the temple of 'Awakening life;' the Prince E to the 'Dwelling of the Black Dragon.' At the 'Palace of the Seasons' will be the Prince Hwuy. To the 'Temple of the Imperial Ancestry' the Prince Le will proceed; the Prince Jwuy to the 'Temple of universal Benevolence.' To the 'Temple of combined Harmony' the Prince Yue is ordered to repair, and burn incense. All are for the time appointed to remain day and night, beginning at the 7th day. The Taoist priests in the great high temple must all pray. The Buddhist priests at the 'Temple of Awakening Life' must all chant prayers and offer incense day and night by courses. The officer, Wang-da, and his people, must worship earnestly, and thus invite the gentle breezes and refreshing rain. We relieve Kwang-yue, who was originally sent to worship day and night, and send in his stead Yue-ching. We order the Prince of Chung to go forward to the district of the city Mih-yuen, to burn incense at the 'Dwelling of the White Dragon.' All must perform the ceremonies ordered, and the board to which it appertains must reverentially and diligently prepare. Respect this."

Extract from the Peking Gazette of the 4th day of the 5th month (June 5).

"Edict.—The censor Liu-ping-hou has memorialized, inviting us to re-establish a benevolent plan of Government, and so call down the gentle wind and refreshing rain.

"This year the season of rain is already come. We have already prayed diligently and humbly, but have not obtained abundant rain. It is clearly needful to re-establish the benevolent system of Government, that so we may greatly influence the high heaven. Recently, during the dispersion and disorganization of the rebels, the poor refugees have lost their dwelling-places; still worse, many have been killed in mistake by our soldiers. Thus, the harmony of heaven and earth has received a grievous wound.

"The Governor-general and the superintendent of each province must commiserate, and not suffer the soldiers to kill and destroy. Moreover, our brave soldiers have lost their lives in defence of their country, and their families have no dependence. We ought greatly to pity. Each Governor-general and superintendent must diligently seek out the orphans and the desolate who have no

dependence, and at once set on foot some plan of feeding and clothing them.

"Amongst the people there have been those who, in time past, have destroyed their children; this we have long ago strictly forbidden. But now that the people are driven from their homes, it is difficult for them to avoid this sin; so houses for the maintenance of infants must be established.

"In the places of the defeat of the rebels, the dead soldiers have not been buried, but lie on the surface of the ground; the Mandarins to whom this business appertains must at once bury them, that the bodies be not exposed to wind and rain.

"The governors of each district must at once attend to these matters, displaying enlarged benevolence."

Extract from a letter of the Rev. C. R. Mills, American Presbyterian Missionary, Shantoung.

"The summer of 1865 will not soon be forgotten in this province. It was a time of fearful drought. The millet, beans and corn were nearly all ruined, and the people were all thrown into great distress.

"During the prevalence of this drought, the poor heathen were constantly going in procession to the temples to plead for rain.

"At that time three members of the Baptist Church in Tung-chow were living at no great distance off in the country. Two of them, men of moderate means, lived on their little farms, near a market town twenty miles from the city; the third, a poor woman, lived at a small village five miles from the city. It happened on one occasion that these three Christians had come together for some purpose. As was very natural, they talked of the drought. While thus talking, one of them said, 'We are doing very wrong; these poor people, our neighbours, are constantly praying to false gods for rain. Of course it is all in vain. We worship the God who can give rain, and who has promised to hear prayer; we ought before this to have met together, and spent a day in prayer to the living and true God for rain.' The others assented, and it was agreed that the three should meet at the village of the Christian woman to pray for rain. On the day fixed the two men came to the house of the Christian woman. From the house they went out into the principal street of the village, and, having collected a crowd, announced that they were about to pray to the Christians' God for rain, and invited any who were willing to join them. At first the majority of the villagers were disposed to do so, but most

of them soon turned away and hooted at the Christians for worshipping the God of the foreigners. Some eight or ten persons, however, went to see the service. The Christians chose a service that seems to us very singular. They went up to the top of a mountain at about four in the afternoon, and spent the whole night in fasting and prayer. At sunset and afterwards they read the scriptures and prayed together; at midnight and at daybreak the same, spending all the intervening time in private prayer. They continued their exercises until about noon the next day, having abstained from food about twenty-four hours. They then went and took some dinner with Mrs. Hong, the Christian woman, after which one of the men returned home; the home of the other man being too distant to allow him to reach home that evening, he spent the night in the village. He started for home next morning, and was thoroughly drenched before he could reach it. The people of the village were convinced that the Christians' God gave the rain in answer to the prayers of his servants, and at first insisted on burning incense as a thank-offering.

"The conduct of these three Christians was entirely spontaneous. So far from suggesting it, the missionaries knew nothing of it till some time afterwards."

FOOCHOW.

On Sunday, September 15, Rev. N. Sites, of the American M. E. Mission, baptized nine persons at the East Street Church, and received them into church membership—making twenty-one received at that station during the past year. On the same day, Rev. Dr. Maclay was at the district city of Ku-cheung, and there baptized and received into the church nine inquirers. . . . The English Church Mission has been blessed with much success during the past year. Rev. Messrs. Wolfe and Cribb have been most energetic in their itinerant labours. We understand that they have received about sixty members during the year. . . . We have heard of several additions recently to the churches of the American Board Mission in Foochow, Chang-lok, and Mwui-hwa.—From the *Missionary Recorder*, published at Foochow.

WU-CHANG.

The Rev. E. Bryant writes to the *Missionary Recorder*, published at Foo-chow, in China, the

following sketch of missions in the city of Wu-chang:—

This city, as many of our readers know, is the provincial capital of Hupeh, and the residence of the Viceroy of the two provinces, Hupeh and Hunan. It is situated on the right bank of the Yang-tsz, and contains a population of about 400,000, being a little less than half the population of Hankow. It is surrounded by a wall of about ten miles in circumference, and within is intersected by three hills, running parallel to each other. From one of these, the visitor may have a full and most striking view of the city and the neighbourhood. Below is the city, with its temples, its halls of learning, its official residences, and its vast number of private dwellings; in front is Han Yan-hien, and on the right is Hankow. Between these two places is the Han, with its rapid current; and between Wu-chang and both places is the gigantic Yang-tsz, bearing in its bosom a heavy burden of the "flowery" soil, and on its broad back an innumerable fleet of boats, rafts, junks, and steamers.

"Politically, Wu-chang is one of the most important cities in the empire. Commercially, however, it is quite eclipsed by Hankow, the greatest mart in China."

The missionaries of the London Mission, on their arrival at Hankow, were very desirous of establishing a mission in Wu-chang. Providence, however, led them to commence their work in Hankow. Nevertheless, Wu-chang was not forgotten, nor, indeed, could it be forgotten; and the attempt to enter this famous city was eventually made.

On the 20th of January, 1864, after much talk and trouble with the mandarins, a piece of ground on one of the principal streets was bought. But no sooner was this bought, than difficulties began to arise. The mandarins, scholars, gentry, and people, with all their might opposed such an invasion of their quiet old home. They had lived in peace, and were quite content with their ancient customs and doctrines; then, why should the foreigner be permitted to come and disturb their blissful repose with his "pernicious doctrine?" The Chinese believe, if foreigners do not, that "these men turn the world upside down." The missionary work, in *their* estimation, is not a failure.

For several months, officials and non-officials were in a furious rage; the landlord, who sold the ground for such iniquitous purposes, was threatened with death. During this time, much talking

and writing passed between the magistrates and Mr. John, and on July 16th the battle came to a glorious end. The missionary got in; and although he had to give up the original spot, another piece of land was bought. Chapel, houses, and school-rooms were built,—all for the sum of 1500 taels, which was paid by the generous community of Hankow. By the end of this year, a native assistant had been appointed to the place, and Mr. John had the pleasure of preaching the “pernicious doctrine,” which since has been believed in by several of the scholars and of the people. Throughout the year 1865 daily preaching was carried on in the chapel, and has continued to be carried on up to the present. Now, there are ten converts, in the place, seven men and three women, and they give us great satisfaction. Of this number, four are graduates.

On the 18th January, 1867, the Rev. L. Bryson arrived at Hankow, and on the 21st he took up his abode in Wu-chang, as the first resident Protestant missionary. He is diligently studying the language, and we hope that both he and myself will ere long be able to share the heavy burden which our esteemed colleague has had to bear alone so long. Shortly after Mr. Bryson entered Wu-chang, the Rev. D. Hill, of the Wesleyan Mission, removed from Hankow to another part of Wu-chang. The sphere is wide enough for both missions. May the Lord prosper the labours of Mr. Hill, as well as our own.

On February 13th of the present year, Dr. Reid, who gives his services free to our mission hospital at Hankow, generously undertook to conduct a dispensary one day in the week, in our chapel at Wu-chang. This step of the worthy doctor gladdened our heart; and we still rejoice, for the experiment has proved successful. Already we have reaped some fruit from his labours, in connection with the labours of the preachers. Two—husband and wife—have recently been admitted into our church, whose conversion, under the blessing of the Divine Spirit, is partly to be ascribed to the medical man's work. When these first attended, their minds were full of prejudice against the foreign doctrine; but the benevolent aspect of the whole work broke their prejudices, and prepared their hearts to receive the Gospel. They heard, read, thought, and believed. Now they are united to us, and have given tokens of true believers. The wife was under a heavy affliction, and her husband accompanied her to the chapel to see the physician. Her disease was incurable. The physician, with all his skill,

could do nothing to save her body. But, thanks be to God! she and her husband *then* began to feel that they had a disease worse than that of the body—a disease in possession of their souls, more deadly than “canker;” and, to their joy, they found the Physician who alone can heal such a malady. They found the Saviour, whose “blood can make the foulest clean,” and the salutary influences of which can permeate the deepest roots of evil, and cause its entire death.

We hope Wu-chang, through the labours of the missionaries of the London Mission, and those of the Wesleyan Mission, and their respective assistants, will henceforth yield greater fruit every year; and that ere long this old and famous city will be a city of God, whence praises shall ascend, in mighty strains, to the Triune God—Father, Son, and Spirit.

Friendly Islands.

The Rev. W. G. R. Stephenson, of the Wesleyan Mission, writes:—

We held our annual love feast, as usual, on Christmas-day, and were much delighted with the zeal and ability with which our people told of the good things the Lord had done for them; and many afresh renewed their determination “for God to live and die.” About eight hundred were present, perhaps seven hundred within the chapel, and a hundred around the doors and windows. There was generally half a dozen on their feet waiting to speak, and were quite content to wait their turn when that came, if they are a little slow, like the impotent man at the pool, their turn was lost by another stepping before them, and then disappointment was pictured on their countenances; they tried again and again, but a motion of the missionary's hand to the fast ones is often the only way by which some can get in a word. About the middle of the meeting, an elderly man entered in great haste, forcing his way into the middle of the chapel, and said, “I have been content to sit under the tree, and am burnt red with the sun, for I have been there all the afternoon, and now surely you will let me speak, and then I will go to my seat again.” An old local brother, an eccentric man, followed behind him, pushing his way through the crowd, saying, “and I am the same, there are two of us, and a lot more; I came from the country; you are all very comfortable with the missionary and chiefs here, but, glory be to God! when I have

done, I say when I have done, I will go out again." A man from Samoa was present, and made an effort to speak, but, knowing little of the Tongan language, and we as little of Samoan, we understood but little of what he said; but his spirit spoke, and he praised the Lord for the lotu having come to the Islands of the South Seas, so that so many of them were now converted in Tonga, Samoa, and in Fiji. A blind woman said, "What a mercy that the blood of Christ saves an old blind woman like me. True, my eyes are blind, but the eyes of my soul are clear as they can be; I can see the Saviour here, and everlasting life above." A fine old brother full of fire, said, "as to my spiritual life, I have no doubt about it; I know in whom I have believed. And Christ said, and I feel it is true, nothing shall pluck them out of his hand; my life is all right, as it has been for a long time, glory be to God; it is there (pointing upwards), it is there! it is all safe, 'hid with Christ in God.'" You see, sir, our people know something of the teachings of the Bible, and enjoy the same in daily life. I stood holding the hymn-book in my hand, as a sign that it was time to close, but had to wait half an hour before a hymn could be given out; and after prayer, quite in character with the speaking, we separated and retired to our homes. The Tonguese are very fluent, and the gospel is just the theme for their eloquent lips.

The Rev. F. Langham, of the same society, writes:—

Very recently in another circuit two chiefs got at loggerheads with each other, and war was imminent. The missionary heard of the affair, and at once sent a native minister to both parties to beg of them not to fight. He arrived just as one of the towns was besieged by the opposite party, and at once endeavoured to bring the contending parties together. After some time spent in going with messages from one party to the other, and using his influence against an appeal to arms, he succeeded in his object, and affected a reconciliation between the belligerent chiefs. Perhaps it will be said that this missionary's conduct in this matter was fully approved by all around. Alas! sir, such was not the case. Some trader or traders had heard that there was likely to be a war, and a vessel was at once freighted with arms and ammunition for sale to the warriors. It arrived in the harbour just at the native minister got there, and as he succeeded in the mission of course the guns and powder, &c., were not required, and the

disappointed owner or owners returned home indignant that the missionaries had thus "spoiled his trading." "What business had the missionaries to interfere with the native quarrels? Why couldn't they stay at home and mind their own affairs?" A pretty state of things, indeed, when *Christian missionaries* should try to prevent war and bloodshed and so "spoil trading" in murderous weapons. So it would seem that we cannot please everybody. Some complain that we interfere to prevent war; and some complain that we encourage war. And therefore I apprehend that our best plan is still to go on doing right, even if the heavens fall, to act for the best, according to the light we have, and leave results to God.

In the late war some ten thousand Bauans were engaged against eight thousand perhaps of the heathen. The latter, after a day or two's resistance, were disheartened at the evident completeness of the preparations made for their absolute subjugation, and took to flight; they were pursued, and eventually captured, sixty to eighty of their towns and villages were burnt, and nearly all their property, arms, &c., with their plantations, fell into the hands of the captors.

Some of the captors—professing Christians as well as heathens, for a large number of the latter joined the Bauans, committed grievous excesses, killing men, women, and children; some of them after they had been taken prisoners, and might easily have been brought into the camp, &c., &c.; but the large majority behaved very creditably indeed, and certainly exceeded our expectations. Some of the soldiers threw their arms around the captives, others, in parties, surrounded companies of the fugitives, and thus protected them from their more impetuous and more murderously inclined companions in arms. Others might be seen returning to camp with their prisoners, helping them to carry their children or some little property which they had allowed them to appropriate, or assisting old and infirm men and women, as with difficulty they trudged alone. The chiefs particularly, non-members as well as members of our church, were anxious to save life, and thus it is, that not more than two hundred, or three hundred at most of the heathen have been killed, and of these about eighty were killed in consequence of their treachery. One of their towns was surrounded, and the besiegers called upon them to surrender, promising them as usual their lives. The besieged replied that it was good, and invited them to enter the town. A few went at once towards the gates, and were met by the heathen.

One of the Christians offered to shake hands with the first man he met, and his right hand was taken hold of by the other's left; the heathen then raised with his right hand a hatchet, and tried to chop the other down; he escaped, however, but two of his friends, one a chief, were killed. This so exasperated the Christians, that during the night they got together a large party, and at daylight dashed into the town and shewed very little mercy to the inhabitants. Many were saved by the teachers who accompanied the different tribes to the war to conduct their various religious services, class meetings, prayer meetings, preachings, &c. They surrounded several parties of this treacherous town, and kept the soldiers from hurting them. About eighty, however, were killed, and of this number fifty belonged to the people who committed the cruel cold-blooded murder in the first attack on Bau towns, to which I have referred in the beginning of this letter. Only some eight or ten of the Christian party were killed during the whole month or more that the fighting was carried on.

Another missionary states in his journal :—

Reached "Maro" about noon. Despatched messengers to the other towns on the island, inviting the people to the services on the morrow.

Sunday, 10th.—At nine o'clock the tribes assembled, taking their seats on the green sward, in a part of the town where they were sheltered from the rays of the sun by breadfruit and other trees. To me it was indeed a pleasing sight to see *eight or nine hundred* black faces fixed so attentively upon the preacher, as he discoursed to them upon the "judgment to come." At noon 91 persons, who had on been on trial for twelve months, assembled in the chapel for examination. In the afternoon nearly the same congregation assembled as in the morning, and the same interest was manifested, whilst Mr. B. explained to them the lessons taught in the history of "Naaman." At the close of the sermon, 70 of those who had been examined in the morning, were baptized.

As I looked upon the people, sitting quietly under the "breadfruit tree," listening to the word which bringeth "life and immortality" to light, I could not help thinking of the change which had been wrought in them. A few years ago they were *cannibals*, hating and devouring each other—heathens, worshipping they knew not what, and destitute of all knowledge of the "true God." Now, they are peaceable and industrious; their false gods are forsaken, and they worship the

"One Living and True God." And what hath effected the change? Not the might or wisdom of man—but the power of the Lord, working through His work; proving thus that the "old, old Gospel" hath not yet lost its youthful vigour, but still retains its freshness and its power.

Sandwich Islands.

ANNUAL MEETING OF THE EVANGELICAL ASSOCIATION.

THE Hawaiian Evangelical Association held its annual meeting in summer. Extracts and statistics, gathered from a report of that meeting and other documents forwarded to the Missionary House (in part translations of documents in the native language) will be presented here.

"It was a joyful season of old, when the tribes of Israel gathered at their annual festivals. The cordial greetings of friends, the week of united prayer and praise, the reciting to each other their mutual experience of the goodness and mercy of their covenant God during their separation, and their joint feasts at the altar, all tended to nurture and mature their mutual love and their love of country; so that the leader of secession, at the death of Solomon, could no otherwise dissolve the union than by abolishing the annual feasts. Such a joyful season we have again experienced here, sitting together in heavenly places in Christ Jesus; and after hearing the reports from all the stations, we may well unite in thanksgiving and praise.

"Our meeting has been unusually full. Nearly all the members of our association have attended; only two of the foreign members being absent.

"Many things have conspired to render our meetings intensely interesting. The arrival of the *Morning Star*, the examination of the pupils of Oahu College, the Sabbath-school celebration, and the annual sermons on home and foreign missions, have made us feel that it was good to be here, and to desire that our stay might be prolonged on this holy mount. Nor should we omit to mention our appreciation of the words of cheer addressed to us by Captain Reynolds, of the United States ship *Lackawanna*."

Education.—"It is distressing to witness the decrease, in numbers and excellence, of the government day-schools. Many of the schools have been discontinued, while those that are in operation are, in some localities, not properly conducted. . . . In consequence of this state of things, the children have become careless, while

in some localities the parents despise the government schools, longing for schools in which their children will be properly educated, and instructed in the truth, since in these schools religious liberty is suppressed.

"It is encouraging, however, to see parents striving to obtain proper teachers to instruct their children; and also to see that some of the churches are establishing schools for themselves,—to benefit the children of the poor, and children living in localities abandoned by the government. We hope that this good work will go on increasing.

"Again, it is encouraging to see the increase of boarding-schools and seminaries, where children are prepared for spheres of usefulness, and where they are shielded from evils which destroy both body and soul. These are pre-eminently the schools by which the race will be benefited. They are the schools most esteemed by the parents, from the desire to see their children properly trained."

The Churches.—"From the reports of different stations, the evidence is clear that God has the Hawaiian churches in remembrance. True, some of the stations are reported as being unrevived; in some districts apathy prevails, while in others sin has abounded. Still the reports, as a whole, when compared with those of the last year, show that the truth has advanced, and that the churches have been enlarged through the year.

"In some stations, the great power of God has been manifested in turning the wicked from their evil ways. The hearts of all who love the kingdom of God have been rejoiced by the gracious exhibitions in the Kalaupapa church, on Molokai. And this good work has not been confined to Molokai alone. The female seminary at Waialua has been greatly blessed, as also the female seminary at Makawao, Maui. And the high schools of Punahou and Lahainaluna have not been unvisited. All these institutions have been greatly blessed of God, in the awakening of the minds of the students, and in turning the hearts of some from their former ways to the truth."

The table of statistics gives 735 as the number added to the churches by profession, during the year. The contributions of the churches are summed up as follows: "For support of pastors, 6,246.72 dols.; for church building, 12,550.41 dols.; for boarding-schools, 639,14 dols.; to the Hawaiian Board, 4,004.09 dols.; miscellaneous, 3,668.58 dols.; total, 27,219.64 dols."

The report speaks very favourably of the character and labours of the native pastors, as letters

from the Islands have often done. Three "great evils" are noticed as prevailing in the land,—licentiousness, drunkenness, and Sabbath-breaking; and it is said, "There are two causes for the existence of these evils;—the want of care on the part of those whose duty it is to enforce the laws; and the indulgence of some of the officers of the government in these sins." On the whole, the year is reported as "one of blessings to the Hawaiian churches."

The following extracts are from the report of the Hawaiian Board. The whole amount reported by the treasurer as received by this Board during the year, is "8,643 dols., besides 336,84 dols. from the Sabbath-schools, for the *Morning Star*." . . . "This is 3,358 dols. more than last year."

Self-support.—"The whole educational system of these Islands is, and for many years has been, self-supporting, with but a slight exception or two. The common schools are sustained by the government, as is also the seminary at Lahainaluna. The various English day and boarding-schools, in sympathy with our work, throughout the land, are sustained by private enterprise and the assistance of the government. The Waialua Female Seminary alone, of all the institutions in the interest of evangelical religion on these Islands, is directly sustained from abroad, by grants to us from the American Board,—amounting this year to 2,500 dols.

With the exceptions mentioned for publications, the Waialua Female Seminary, and the *Morning Star*, we are not assisted from abroad in any of our religious enterprises, and necessities, except in the support of the American missionaries and their families.

The Theological School at Wailuku reports much to encourage us. A class of eight young men, who have been two years in the school, are now ready to enter on the work of the ministry. Three of these have been called to vacant churches, and calls for several more have been addressed to the instructor, to which the young men are now ready to respond.

"The students have performed a large amount of valuable labour, very acceptably to the Wailuku congregation, in conducting religious meetings and in Sabbath-schools. A new class will now be formed if proper materials can be found. Three of the late graduates of Lahainaluna Seminary have signified their wish to join it."

West Africa.

CAPTIVITY AND RELEASE OF BISHOP CROWTHER.

EARLY in October, Bishop Crowther, of the Niger Territory, went on a visitation up that river, and after landing at several points, he ultimately came to a place called Ida, where he proposed making a brief sojourn. On his presence becoming known to the natives of the village several palavers took place, and at last it was resolved that the bishop should be detained, and a ransom demanded before he was released. The chief requested that the British Consul at the confluence of the Niger should be communicated with, and the value of 1000 slaves delivered to the "governor" of Ida before the representative of the see of the Niger could be set at liberty. The Consul at the confluence of the Niger being absent at that time, the Vice-Consul, Mr. Fell, consulted with the Europeans resident at the place, and it was agreed that the exploring steamer, *Thomas Bazley*, which was then at the confluence, should be manned and equipped, and that Mr. Fell and several traders should go down the Niger to Ida and demand the release of Bishop Crowther. All the arrangements having been completed, the *Thomas Bazley* started on the expedition, and reached the native village all well. On making a demand for the bishop, Mr. Fell and his companions were met with a flat refusal on the part of the principal chief. A squabble then took place, the natives appearing determined to retain their prisoner by force of arms. The Europeans, however, were armed with revolvers, and the Ida men having first commenced the fight by firing arrows into Mr. Fell's party, a regular *melee* took place, in the course of which Bishop Crowther took to his heels and escaped to the shore, where he was taken on board the *Thomas Bazley*. Meantime the fight was carried on with determination on both sides, Mr. Rolleston, one of Mr. Fell's companions, having shot down five of the natives during the fight. The blacks, having received reinforcements, were about to make a grand assault upon the small body of traders, when the latter retreated towards the beach, and had got on board one of the boats, when the natives rushed down and delivered a perfect shower of arrows into the pinnace. One of the arrows struck the Vice-Consul in the left side, pierced the heart, and the unfortunate gentleman died almost instantaneously. Mr. Rolleston was also injured

by an arrow; and one report from the confluence states that he had died from blood-poisoning, the end of the shaft having been tipped with a poisonous solution. The statement proves to be erroneous, as Mr. Rolleston is quite well. The captain of the *Thomas Bazley*, seeing the turn that affairs had taken, went in shore a little, and sent one or two shots among the crowd of bellicose blacks on the beach. The result was effective, and the natives retreated to the village. The bishop was ten days in captivity at Ida, was kept on the meanest diet, which he was obliged to eat in the presence of the chief of Ida, or some of his followers, and was deprived of his Bible until within a day of the arrival of the *Thomas Bazley*. The steamer eventually reached the confluence of the Niger; and the last accounts left the bishop quite well at the British Consulate.

SIERRA LEONE.

THE Rev. John Waite, Wesleyan missionary, writes from King Tom's Institution:—

Christianity has done much for Sierra Leone; but much more remains to be done. The contrast between now and fifty years ago is very great; but the progress made is only, I trust, an evidence and earnest of advance towards that exaltation and blessing which is promoted by a nation's righteousness.

In our love-feasts there is a great improvement in tone and influence.

At the love-feast of our society at Portuguese Town, I was much affected and interested by the statement made by one of the members there. He is a fisherman; and, a few weeks before the lovefeast, had had a remarkable deliverance from danger, in answer to his prayer. Returning home after his fishing, he was caught by severe weather in crossing Sierra Leone bar. The place is rough at all times, and, when a sea is on, very perilous. He said that the canoe was several times nearly overwhelmed; and, as each wave came, he expected only to go to the bottom, for he could not do much in controlling the canoe, there being only one other man in it. At last he bethought him of his God, and, said he, "I prayed. I said, O Lord, dis is de hour when Thou hast bid me come to Thee; for Thou hast said, 'Call upon me in de day ob trouble, and I will answer thee.' O Lord, dis is de day of trouble; O let not these waves overwhelm me, but deliver me." They then pulled their paddles, and were soon into

smoother water, and got safe to land. I told him to make that bar, what Joshua made the stone under the oak by the sanctuary at Shechem, a "witness," a memorial to teach his heart to remember the loving-kindness of the Lord.

The Rev. Charles Marke, native minister, writes from Wellington :—

My present sphere of labour, you well know, comprises Wellington, Kissy, Calaba, and Allen Towns. In the circuit town, Wellington, we have some gracious answer to the faithful and united prayers of God's people. We had penitents' prayer-meetings after sermon on two successive Sundays in July last, and the result was that thirteen souls were brought to enjoy the blessed liberty of the sons of God. Of these new converts, five not being members of any church, sought to cast in their lot among us. I with great joy admitted them as members on trial. One of the number was a famous dancer, who called on me early the next morning to say that she felt sorry she had wasted her time in sin and folly; and she was resolved, by the grace of God, from henceforth to "know nothing among men save Christ and Him crucified."

It will interest you to learn of the conversion of an old Mohammedan at Kissy, during the present quarter. He is a man verging to fourscore years; he was moved to abandon Mohammedanism by a heavy sickness, which brought him very near the gate of death. During his illness he was visited by a few of our members, who prayed with and pointed him to Christ, as "the Lamb of God which taketh away the sin of the world." Immediately after his recovery he told his Mohammedan friends that he was going to serve God after the Christian fashion. Enraged beyond description, they laboured hard to dissuade him; no pains were spared to convince him that the mosque and the Moslem's faith was far superior to the Christian's; but, in the face of all their remonstrances, he positively told them that his mind was made up to unite himself with the Wesleyan Church, because God tells him to do so; and, furthermore, that he should be sorry for his sins and forsake them; and then go to the minister, make an open confession, and ask for baptism. My joy knew no bounds when this old Mohammedan applied for admission into our Church; and, after having fully satisfied myself of the genuineness of his conversion, I baptized him in the name of the Trinity before an imposing congregation, which

was deeply affected, while he stood before me with his hair as white as wool, and avowed his renunciation of the devil, the world, and the flesh; his belief in the three Persons in the Godhead, and determination of future obedience. May God the Holy Spirit convince many more followers of the "Arab thief;" so that they may see the fallacy of Islamism, and the purity and truthfulness of the Christian religion!

THE natives in the London Missionary Society's mission at Algoa Bay prove their Christian zeal. "There are thousands of native heathen living with the Boers, but few, if any, take interest in their eternal welfare, while there are those who wish to believe that 'blacks have no souls.' It is pleasing to know that where some, if not all the church members, are at work, and come in contact with heathen, they try to do them good. One party in search of employment met a man in great distress, who most anxiously inquired of them if they knew of any doctor who could save his child from death. 'Where do you live?' 'Not far from here.' 'Come on; we will go to see your child. We know a Doctor who can save from death.' They made known to him, in their humble way, the only living and true God, Maker of heaven and earth, in whose hand are all things, life and death. They stayed with him a day or two, prayed for him and the life of his child, and in a conversational way, gave him some knowledge of salvation through Christ Jesus. This benighted heathen became desirous for instruction, regretted the departure of his new friends, and promised to remove to where he and his children might be instructed in the way of life."

Natal.

THE Rev. Charles Harmon, Wesleyan missionary, writes from D'Urban :—

I rejoice to be able to inform you that the work of God is still progressing in our midst. Those who prophesied of speedy reaction, and foretold the disgraceful declension of the professed converts, have been disappointed. With very few exceptions, those who professed to find salvation are giving the best proof of its possession; namely, a consistent, godly life. Mourning over the instability of a few, we rejoice in the steadfastness and growth of many. We informed you that some young men, who were brought to God during the recent revival, were well acquainted with the Kaffir language, and speedily after their

conversion they began to talk of Jesus to the benighted heathen around. They are still gladly and diligently doing the work of evangelists. In various parts of our circuit, groups of heathen men and women assemble every Sabbath to hear the Scriptures read, prayer and praise offered, and God's redeeming love proclaimed by these converted colonists. Already we know that their labours have not been fruitless, and we are praying that Christ's constraining love may keep them "always abounding in the work of the Lord." O, if all our colonists were genuine Christians, enjoying and exemplifying the Gospel, and "holding forth the word of life," what mighty and benign influences would incessantly operate upon the heathen masses amidst and around us, hastening the time when evangelized "Ethiopia shall stretch out her hands unto God!"

We have much to encourage us in the regular work of the Circuit. In almost every place the number of hearers is on the increase; in public worship we have frequent "times of refreshing," strength-renewing "showers of blessing." But while the Holy Spirit gives evidences of His presence as the Comforter of those who are "heaven-born, and heaven-bound," His gracious power extends also to "them which are without," and from time to time sinners are aroused, and flee from the wrath to come, to Jesus.

In connexion with our Sabbath schools there is much to excite gratitude and to inspire hope. The Divine blessing evidently prospers the efforts of those who are engaged in religiously training the young. One of the most interesting and prosperous Sabbath schools in the colony was established about a year ago at Stamford Hill, a few miles from D'Urban. It is not a large school; but the report read at its first anniversary stated that all the teachers, and *half of the scholars*, were truly converted to God. And still the gracious work is spreading in that neighbourhood; only this evening I heard that two youths found peace through believing during a meeting held at Stamford Hill last night. We also know that several others are anxious inquirers. The colony is still suffering from commercial depression; scarcely any improvement in this respect is perceptible in any department of trade. Yet, hitherto the amount brought to the Quarterly Meeting has not fallen below the estimated income. Our people are earnestly and believably imploring a more copious outpouring of the Holy Spirit, convinced that the effects of this will be constantly increasing spiritual, numerical, and financial prosperity.

United States.

THE Convention of the various American Presbyterian Churches, which has met in Philadelphia for the purpose of furthering the cause of Union, has, according to all accounts, been most successful. The *American Presbyterian*, one of the organs of the New School Branch, says it was a success of such magnitude and character as overwhelmed its most sanguine friends with surprise; especially since the Old School Church, by its Presbyteries, had taken such an equivocal attitude on re-union with their branch. In numbers it far exceeded their expectations, there being about 320 delegates in all. And the character and ability of these delegates were such that it was declared by good judges the ablest body of Presbyterians that had ever convened in America. Drs. Hodge, Breckenridge, Musgrave, Davidson, and Monfort, of the Old School; Professor H. B. Smith, Drs. Fisher, Stearns, Hatfield, Booth, Duffield, jun., and others, of the New School; Drs. Davidson and Harper of the United Presbyterian Church; Dr. Wylie of the Reformed Church, with such laymen as Senator Drake of Missouri, and Robert Carter of New York, and George H. Stuart of our city, were sufficient to give high tone and character to the body. An unwonted spirit of prayer was poured out. Fully one-third of the time was spent in devotional exercises of the most delightful character. At every turn in the business—at every point deemed critical, or at any happy conclusion to the deliberations—Divine aid was asked, or thanks returned in earnest, spirited, brief utterances. The time thus spent was plainly not lost. It brought the hearts of the members so much nearer together, that they were more thoroughly prepared for this peculiar work of union. It contributed to the deepening of the inner sentiment of unity, so essential to any real organic unity. It blew the flame and heated the materials more nearly to the welding point. The great matter for which the Convention assembled was quickly put in hand, and the rapidity with which the committee matured a platform, which, in the main, proved just what the Convention wanted, was only to be explained as an answer to prayer, and as indicating the maturity and unanimity of sentiment in the body itself. One of not the least results of the meeting has been to bring about a better understanding between many of the leading men of the Old and New School branches. Out of the 320 members present, 180 belonged to the former, and about 90 to the latter. It would appear that the anti-union

element in the Old School Presbyteries had no place in the Convention. It was regarded as a novel and instructive spectacle, when staunch Old School men were heard protesting against a proposition coming from the New School side, as needlessly rigorous in its orthodoxy. On the first vote upon the amendment, the Old School was divided, and the New School was unanimously in its favour. When the vote was announced, an Old School brother, who had done his part in the division of '37, exclaimed, "The New School is more orthodox than the Old!" In like manner, on the question of embodying the Catechism in the Basis, the New School voted in favour, and the Old School against it. How, then, could it be otherwise than that as New School orthodoxy vindicated itself, Old School suspicions declined? Another remarkable feature of the proceedings was that the overpowering drift of feeling was towards nothing short of organic unity. All propositions looking towards a confederation of independent bodies were received with indifference, or were at once rejected. All the prayers were burdened with desire for organic unity now. A letter was read by Mr. G. H. Stuart from the Rev. Dr. Guthrie, of Edinburgh, pleading powerfully on behalf of union, and referring to the beneficial influence which the consummation of such an event would have on the same cause in Great Britain. After discussing the matter of union from various points of view, the following was adopted as a basis of union to be submitted for consideration by the various branches of the Presbyterian Church represented in the Convention:—

I. An acknowledgment of the Old and New Testament to be the inspired Word of God, and the only infallible rule of faith and practice.

II. That in the United Church, the Westminster Confession of Faith shall be received and adopted, as containing the System of the Doctrine, taught in the Holy Scriptures; it being understood that this Confession is received in its proper historical, that is, the Calvinistic or Reformed sense.

Whilst the Committee recommend the foregoing basis of doctrine, they wish to be understood as recognizing the orthodoxy of the Larger and Shorter Catechisms: of the Heidelberg Catechism; and of the Canons of the Synod of Dort.

III. That the United Church shall receive and adopt the Presbyterian form of Church government.

IV. The Book of Psalms, which is of divine

inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God. Therefore, we recommend that a new and faithful version of the Psalms be provided as soon as practicable. But inasmuch as various collections of Psalmody are used in the different churches, a change in this respect shall not be required.

The Convention voted by *Churches*, and on the adoption of the basis as a whole, the final vote stood: Old School unanimous; New School unanimous; United Presbyterian, ten for and one against; Reformed Presbyterian, five for and four against; Reformed Dutch, unanimous; Cumberland Presbyterian declined voting.

The Report was declared adopted by the churches voting unanimously.

Resolutions were also agreed to the effect that a committee be appointed to lay the above basis before the highest judicatories of the various branches of the Church represented—that all who now voted for the basis should not thereby be regarded as being committed to advocate its adoption when laid before the branches of the Church to which they respectively belong; but shall be free to act according to the indications of Providence at the time—that by the adoption of the above basis it is not designed to interfere with the pending negotiations for union between two of the larger bodies represented in this Convention, and that, as there is so much agreement among the churches here represented, in all essential matters of faith, discipline, and order, it is recommended that friendly and fraternal intercourse be cultivated, by interchange of pulpits, by fellowship with one another in social meetings, and in every other practicable way.

The Convention also adopted resolutions providing for a day of humiliation and prayer, in view of the divisions in the Presbyterian body (first Thursday in May next), and for the holding of District Conferences for the promotion of the union spirit in various cities. An address to the different branches of the Presbyterian Church, urging the importance and necessity of union, was read and approved. After passing the usual vote of thanks, the Convention adjourned, to meet again in November of the coming year, at Xenia, O.

MISSION OF MR. CHINIQUEY IN ILLINOIS.

THE well-known Mr. Chiniquy addresses an interesting letter to a Canadian contemporary, of which the following is a portion :—

It is evident that the conversion of the thousands of my countrymen by whom I am surrounded in Illinois is carrying its irresistible influence, by the grace of God, not only in every parish of Canada, but wherever the French language is spoken on this continent. These last three months, almost every day, on the steamers, in the cars of the R. R., in which I have travelled, in almost every village and city which I have visited, I have met Roman Catholics who have told me that they had already left the errors of Rome, or that they were beginning to see the ridiculous superstitions of that false system of religion.

When waiting on the wharf of Sarnia, a few weeks ago, for a steamer in which I was to cross the river, I saw ten fine-looking young men, who were speaking French ; and the following conversation took place between them and me :—

C.—“Good day, my young friends, I suppose, by your language, you are French Canadians?”

Young Men.—“Yes, sir, we are all French Canadians.”

C.—“Why do you leave Canada, my young friends? Canada is such a fine country, there is nothing, on earth, so beautiful as the two sides of the St. Lawrence—and your loving mothers and your dear sisters, how could you leave them?”

I saw big tears rolling on the cheeks of several of them—one of whom answered : “Our parents are too poor to keep us up. When they have paid the tithes to the priests, and the numberless masses to save their souls from the flames of purgatory, their last cent is gone. The priests alone and a few of their friends are rich, in Canada. But they keep their money in their purses and they do not expend a dollar to give any work to the poor. The poor must starve, or emigrate, as we do.”

C.—“I pity you, my dear young friends. It is hard to be exiled, particularly when young, but the great and merciful God who has created us in his image, and who has saved us and adopted us for his children, through Jesus Christ, will accompany and bless you wherever you go, if you allow Jesus to take you by the hand and accompany you every where you go.”

“As we have half an hour to wait for the steamer, will you allow me to read a few of the

words which the dear Jesus has said to guide and console and enlighten us, in the short and dark days of our pilgrimage?”

Young Men.—“Yes, sir, we will hear those words with pleasure.”

I then sat on a barrel of flour and read the xv. chap. of John ; after the words of the 15th verse—“I will not call you any longer servants, but friends,” I stopped, and during ten minutes, I spoke on the love of Jesus for us : I showed what a dear, true, faithful and mighty friend we had in Jesus : how happy they ought to feel every where they go, even on the land of exile, to have such a friend near to them, who loved them still more than their fathers, mothers, sisters, and friends they had left at home ! I showed how Jesus wanted to accompany them on their journey, to help them in their trials, console them in their sorrows ! How He wanted to be near to them every where, and in every circumstance of life ! “Abide in me ; and I will abide in you.”

“Is it possible, said one of them, that Jesus does love us so much, and that he has said these very words : ‘Abide in me ; and I will abide in you?’ Will you please allow me to read those words myself?”

I handed him the book of the gospel, and slowly, with a very intelligible voice, but with surprise he read : “Je ne vous appellerai plus mes serviteurs, mais mes amis.” “I will not call you any longer servants, but friends !” He gave me back the book, and with a voice trembling with emotion, he said to his companions : “It is so ; Jesus does love us so much that He does not want us to be called his servants, but his friends !” And he stopped : but there was an eloquence in his silence, his emotions of surprise and joy seemed too great to be concealed : his lips were trembling and seemed to say : “How sweet Jesus is to those who love him ! ! How can we refuse to love such a friend !”

One of the young men at last broke the silence and said : “How is it then that our priests never show us Jesus as our constant friend ; but that they represent him so angry against us that we cannot even speak to him ourselves ; but that we must go to the saints to speak to him for us ?”

Before I could answer, another one said : “I have, long since, suspected that our priests do not preach us the religion of Christ. Perhaps it is on account of that, that Father Chiniquy and his people have left our church ; our priests forbid us to speak of him—this shows that they fear him—but I would like to see and hear him.”

C.—“Now, my young friends, would you like to have a gospel book to read it, and know more about the love of Jesus for you?”

Young Men.—“Oh! yes, sir, please give us the gospel.”

And I gave a volume of the gospel to every one of them. No words can sufficiently tell the pleasure they had in receiving that divine book from the hands of their unknown friend; with an accent of determination that I will never forget, they promised me that they would read and follow the divine lessons of the holy book.

Then I said: “As one of you, my young friends, has expressed the desire to see and hear Father Chiniquy, I want to know if you have all the same desire: if you have it, allow me to shake hands with you, for I am Father Chiniquy.”

And such a hearty and respectful and joyful shaking of hands I never received as from these ten dear young countrymen.

But the moments were very precious and short. My heart was full of joy and hope. I was praying in the secret of my soul, the dear Saviour to allow me to give to those thirsty souls some drops of those waters of life which He had so abundantly given to the woman of Samaria, near the well of Jacob.

C.—“Will you allow me to put to you a few questions and to sow into your young hearts some of the words of Jesus which are to give us eternal life?”

Young Men.—“Yes! yes, sir—do speak to us on the love of Jesus for us, they all answered; we are so happy to meet you! and our parents will be so glad to know that we have met you! For, though the priests have repeatedly forbidden even to mention your name in our houses, we do not pass a day without expressing the desire of hearing you talking of the gospel.”

C.—“Well, my young friends, do you believe that Jesus and Jesus alone has paid your debts and saved you, by his sufferings and his death?”

Young Men.—“Yes, sir, we do believe it.”

C.—“Do you believe that Jesus is your best friend to-day, to-morrow, and for ever, and the only one to whom you must address your prayers to be saved?”

Young Men.—“Yes, sir, we do believe it.”

C.—“Now, my young friends, will you promise never to invoke any other name but the name of Jesus to be saved?”

Young Men.—“Yes, sir, Jesus is our best, our most mighty friend; we do not want to put our trust in any other to be saved.”

C.—“Do you believe that it is God the Father through Jesus alone, and not the priests of Rome, who can forgive your sins; that it is to God alone through Jesus, that you must go to confess your sins, and not to the priests?”

Young Men.—“Yes, sir, this is clear.”

C.—“Do you promise me to address yourself to Jesus and Jesus alone, in all your anxieties, your tribulations, for pardon, help, and light and strength?”

Young Men.—“Yes, sir, we cheerfully promise it.”

C.—“Do you promise me to abide in Jesus—and to allow Jesus to abide in you to-day, to-morrow, and forever!”

Young Men.—“We feel happy to make that promise—may we never forget it.”

C.—“My dear young countrymen, Jesus wants to be one with you: he wants you to be united to him as the branch is to the vine. Ah! never allow sin or the world to separate you from Him!

“In a few minutes we will have to depart from each other, perhaps never to see each other any more, in this world; but if you are true to Jesus, we will meet again in heaven. Do not care a straw for the name of Roman Catholics. You have left just now, the errors of that church; but be thankful and happy that through Jesus, you are the children of God, the inheritors of an eternal kingdom; for you are not only the redeemed, but the brothers of Jesus. Let your lives be according to these glorious titles. Good bye, dear young friends; I thank God to have met you here. The hour I have passed with you is one of my most happy and blessed hours.”

Young Men.—“Good bye, Mr. Chiniquy; we are also happy to have met you here: we will never forget what you have told us!”

The steamer soon took me out of sight of those interesting young countrymen, but my heart was still with them. It was evident to me that Jesus had revealed himself to their honest and young intelligences—their names were written in the book of life. They had drunk at the fountain of waters which are flowing from heaven; they had found those waters so sweet! They had found Jesus—and their hearts were as full of joy as mine. Oh! I will meet them among those whom whom the Lamb has redeemed with his blood.

Now what can we not expect if we can give a first-rate gospel education to the numberless children of French Canadian converts by whom we are surrounded here? Every one of those children will have an irresistible influence among the

French Canadian Roman Catholics, who are their brothers, their sisters, their friends. They will not cost half the expenses of a colporteur, and, by the grace of God, they will have ten times more chances of success—they will not find the tenth part of the difficulties which our colporteurs meet. The doors, the hearts, will be opened everywhere to our children in the different stations of society where Providence will call them to live.

We have here six thriving missions to visit and support. We have three converted priests who are fighting against Rome; besides our beloved brother Demers, whose labours are more than ever blessed in the city and vicinity of Kankahee. We have a school, or college institution, where from 120 to 150 young people are trained in the best way we can to be enabled to fight Rome every where they will go. A good number of Roman Catholic children are attending the classes.

We have repairs to make to our chapel and our schools which will not cost less than 500 dollars. Besides that, we have either to abandon the field here to Rome, or to sustain two formidable suits against our merciless enemy. In a word, we are here a band of soldiers whom Jesus himself has chosen to fight Rome. The God of the gospel has already so visibly blessed us that the bishops and the priests of Rome have already confessed their defeat. Armed with the sword of the Lord we strike blows after blows against the walls of Babylon: and the cries of rage and desolation of the Bishops of Canada are telling the Christians of the whole world that the stones are falling one after the other from those walls.

In the heat of the battle, we do not feel our hearts weakened, but we feel our arms exhausted—we want a few drops of water—we ask you to come to our help!

SUGGESTIONS AND REPLIES.

THE PITCAIRN ISLANDERS

SIR,—It is not, perhaps, generally known that the Pitcairn islanders, descendants of the mutineers of the "Bounty," who a few years ago were removed in a body to Norfolk Island, through the aid of the British Government, maintain in their new abode a remarkably well-ordered and harmonious system of social and religious life. They form one of the happiest communities in the world; and their condition, though it may perhaps be smiled at by some, as being a dull one, from its isolation and strict simplicity, may well be envied by many who are often saddened by the surrounding prevalence of poverty and misery, in our own wealthy and favoured land.

Previous to its occupation by the Pitcairners, Norfolk Island was a penal settlement for the very worst class of British convicts. So severe was the discipline enforced, so numerous the outbreaks and murders, that it obtained the horrible appellation of the ocean hell, notwithstanding the beauty of the scenery, and the salubrity of its climate. To it in an especial manner might be applied the lines of the poet—

"Where every prospect pleases,
And only man is vile."

Such terrible complaints of the state of the settlement were continually arriving at the Colonial Office, that at length the convicts were all with-

drawn, the island abandoned by the officials, and granted as a permanent home to the then distressed Pitcairners in their distant and almost inaccessible little isle. These poor people gladly availed themselves of the offer, and on their arrival at Norfolk Island (situated about one thousand miles from Sidney, in New South Wales), speedily changed the whole moral aspect of the place. They were permitted to establish their own rules and customs, and have throughout been left almost entirely to the management of their pastor and "elders." Some of their regulations are of a very simple and patriarchal nature, and great care is taken of the moral and religious instruction of the young people in this little community. Honesty, mutual help, truthfulness, and strict sobriety, characterize the whole settlement. The land is industriously cultivated.

Amongst the drawbacks from the happy condition of the islanders is the extreme difficulty of access either by ships or boats. There are only one or two places where a landing can be effected, and there the swell of the Pacific is almost invariably so heavy as to render embarkation very difficult and perilous. The water perpetually rises and falls several feet with every wave, hence fatal accidents are of constant occurrence. A large proportion of the tombstones in the island burial-ground indicate that those who

sleep beneath them met their death by drowning. Hence very few ships visit the settlement, and consequently the inhabitants have not a regular sale for their produce, and are continually in an embarrassed state as to a sufficient supply of such articles of domestic and educational requirement as are in constant demand for comfort and improvement. Several Christian friends in England have recently forwarded some of the things most needed, as books and other useful and convenient presents, which have been gratefully acknowledged in a letter from the venerable pastor Mr. George H. Nobbs, the principal person on the island. From this letter (dated June 1, 1867) we extract the following paragraphs, which may interest our readers, as conveying an idea of the extended family feeling which must necessarily prevail in a small community, so closely bound together by ties of kindred and companionship, and separated by a thousand miles of rolling ocean from the nearest civilized settlement.

Mr. Nobbs writes:—"My dear wife sends her thanks for the articles specially sent her. A good wife and mother she is. We have been united nearly forty years, and have at this time ten children surviving, all grown up with the exception of a little daughter of ten years, the *Benjamin* of our age; but our house is not lonely, for we have twenty-five grand-children, and the merry voices of some of them are every day heard in our midst; for several of them come two or three miles to school, and then, of course, all flock to grandmother at noon for dinner, and supper also if the weather is bad. Then grandmother is in her young days again, and grandfather is obliged to lay aside his dignity as pastor and schoolmaster, and almost thinks himself young also, until eight o'clock in winter and nine in summer, when every member of the household assembles for prayers, and then children and grandfather retire; the rest generally remain up an hour or two longer.

"I mention these domestic observances that you may understand the usual routine of the community. Parents and children are intensely attached to each other, and grandchildren and great-grandchildren are as much at home in their ancestor's domicile as their parents used to be in their childhood. In short, patriarchal customs and manners are prevalent; and I trust also that the love of God and of our neighbours is prevalent in every heart. To those friends in England who send tokens of Christian regard I bid god-speed, and proffer my best thanks. We are at this time in the enjoyment of good health with

but few exceptions, and rapidly increasing in numbers. Our father in heaven has been very gracious to us, especially in putting it into the hearts of yourselves and others in England to confer so many benefits upon us in this isolated situation. May you and they indeed experience the satisfaction of knowing that your labours have not been in vain in the Lord."

(In case any of your readers should incline to send further aid to these worthy islanders, it will be cheerfully received and forwarded by the gentleman who has hitherto undertaken this work of benevolence, Mr. Andrew H. Veale, of St. Austell, Cornwall, a member of the Society of Friends.)—I am yours, &c., S.

WEEK OF PRAYER THROUGHOUT THE WORLD.

JANUARY 5—12, 1868.

THE Evangelical Alliance, by its British and Foreign organizations, renew their invitations to observe the week of prayer at the commencement of the new year.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, January 5th.—Sermons. Subject: The Person, Work, and Kingdom of our Lord Jesus Christ.

Monday, 6th.—Thanksgiving for special and general mercies during the past year, to Nations, Churches, and Families; and Confession of Sin.

Tuesday, 7th.—Prayer for Nations; for Kings and all in authority; for the observance of the Lord's Day; for the removal of obstacles in the way of Moral and Religious Progress; and for Internal and International Peace.

Wednesday, 8th.—Prayer for Families; for Schools, Colleges, and Universities; and for Sons and Daughters in Foreign Countries.

Thursday, 9th.—Prayer for Christian Ministers, and all engaged in Christ's Service; for God's ancient Israel, and for the coming of our Lord Jesus Christ.

Friday, 10th.—Prayer for the Sick and Afflicted; for Widows and Orphans; and for the Persecuted for Righteousness' Sake.

Saturday, 11th.—Prayer for the Christian Church; for increase of holiness and activity, fidelity and love; and for grace equal to the duties and dangers of the times.

Sunday, 12th.—Sermons. Subject: Christian Charity.—1 Cor. xiii.

LITERATURE.

SINCE Isaac Taylor's *Saturday Evening and Home Education*, we have had no book comparable to Count de Gasparin's on the Family.* Indeed, in many features, we have no work to compare with it. So healthy, and wise, and beautiful a book has not come under our notice for years. Here and there a trait that is noticed betrays a foreign origin, and that it was not of English families that the author thought; but these hints are just enough to establish a nationality, while the ideas and counsels are in the main such as would be as proper to our homes as if they were written for them; and if every family that could, would purchase or borrow this volume, it would be greatly to the advantage of our family life. It is a book from which the temptation to select is at hand; but the selections would be too numerous for our pages, and after all would do injustice to the free, running, conversational style, everywhere lucid, simple and nervous. Indeed, M. de Gasparin informs us that he talked before he wrote, and that in writing he placed himself in the circle of his friends, "who would probably recognise features of our discourse." We content ourselves with mentioning among the contents chapters on *Husband and Wife, Duty and the Family, Duties of Parents and Children, Of Forbearance, Of Living Together, Of Avoiding Family Selfishness, The Manly and Gentler Virtues, Personal Education, The Days of Work and Order, Afflictions, Worry, The Homeless, The Presence of God in our Dwellings, The Sabbath* (on which there will probably be much of divergence from the author), *Old Age, Death*. The translation has more ease and fewer mistakes than common; and M. de Gasparin in this has been almost as fortunate as his distinguished wife.

To anyone who has met with Dr. Vaughan's sermons, it is enough to mention a new volume.† His earnest, practical mind, devoutness, balance of thought, profound knowledge of scripture and scholarship render him one of the rarest and happiest of teachers; and his sermons have as much skill to reach the reader as the hearer. It is a sufficient tribute to his power that, after

publishing so much, he is as fresh as ever. His acquaintance with life and character would, indeed, account for that; but it is also owing to the happy art by which he conveys his wisdom and to his fidelity to the one aim of interpreting the Word. Some of the sermons in this series are unusually interesting and fertile in lessons for every one.

In the *True Sanctuary* a thoughtful and careful writer interprets what he conceives to be the meaning of the Jewish Tabernacle.* Many expressions in the Old Testament could scarcely apply literally to the structure or the house which men's hands had reared. Evidently a better sanctuary was seen; the true tabernacle, which the Lord pitched and not made." "The true tabernacle is really in Christ, and where God in Christ is manifest;" and "the true idea of this sanctuary is not a localised holy place without, but a spiritual state realized within." This idea is pursued through four chapters, in *The True Sanctuary, The High Priest and the Priesthood, The General Ministrations of the True Tabernacle, and The Re-appearing of the High Priest*. They are well worth reading, and will suggest many clear and powerful, or perhaps, novel thoughts. They betray at the same time a tendency to overstrained typology, as when, because "the great Apostle of the Gentiles was a tent-maker, and under his testimony the Churches were and are gathered," it is concluded that "they are outwardly the work of the tentmakers." Or this on the lamps of the tabernacle: "Frequent snuffings and trimmings were necessary; a duty which devolved upon the priests. So, too, in the true Churches, and in individuals also, the true light is itself fed with that which is wholly pure, yea, supernatural and divine. But as, in the lamps, the oil must permeate the wick in order to its being burnt so as suitably to give forth light, so that divine substance also which feeds the light in the living tabernacle, gives itself through the medium of what is personal to us, so that the light itself is thus affected. Nature in each believer answers to the wick in which and with which the holy oil is consumed." *Ithuriel's Spear* is intended to pierce the author of *Ecce Homo*, but

* *The Family: its Duties, Joys, and Sorrows*. By Count A. de Gasparin. Translated from the French. London: Jackson, Walford & Hodder. 1867.

† *Voices of the Prophets; or, Faith, Prayer and Human Life*. By C. J. Vaughan, D.D., Vicar of Doncaster. London: Strahan. 1867.

* *The True Sanctuary; its Priesthood and Ministrations*. By W. Hugill. London: Morgan & Chase. 1867.

it is blunted by indiscriminate abuse.* "*Ecce Homo* is a dose of poison—fatal to the soul which imbibes it. The forthcoming volume will be nothing else than another dose of the poison—unless, indeed, the unhappy author should in the mean time come to see things so very differently, that his second work shall be a complete and unqualified retraction of the first." "It will be shown in the following pages that whether or not the author of *Ecce Homo* intended to discuss theological questions, he has in fact, either expressly or by implication, DENIED every fundamental and vital doctrine of the Christian faith." This mode of argument is simple. This is the meaning, Mr. Shepherd cries. If this is not, I should like to know what is; but this is sheer ignorance, misrepresentation, infidelity, blasphemy, as the case may be. He betrays throughout the most perverse inability to understand his foe, and writes in italics like an angry woman; all the more unfortunate, because there are weak and bad points in *Ecce Homo* that ought to be exposed.

Lays of a Heart are far above the average lays that are flung out from the press.† They are very musical, and the thoughts are expressed firmly and tenderly; and, altogether, the little volume is not only rich in promise, but far better worth buying and keeping than nine-tenths of the religious poetry of the year. It is a book of echoes, of Tennyson, and Wordsworth, and Shelley; but they are echoes that answer from a poet's heart. When Mr. Robinson adventures by himself he ought to do good service to our Christian verse.

Christmas books are better this time than usual, though not so dainty. Three charming companion volumes‡ are issued to Mr. George Macdonald's *Dealings with the Fairies*, and the prettiest English edition of Æsop's fables, illustrated by Wolf and Zwecker, a touching story by Mr. Gilbert, full of heart and right living, and another good story by Mr. Monro—all in their gay livery of green and gold—are

* *Ithuriel's Spear; or, Is this Christianity? Being a Vindication of Christian Doctrine, and an Examination of the Book called Ecce Homo, by the Test of Scripture.* By H. Shepherd, M.A., Oriel Coll., Oxford. London: Nisbet. 1867.

† *Lays of a Heart.* By G. Wade Robinson. Dublin: Moffat & Co. 1867.

‡ *Æsop's Fables.* A new Edition. Edited by Edward Garrett, M.A. With 100 Illustrations by Wolf, Zwecker and Dalziel. *The Washerwoman's Foundling.* By William Gilbert. With Illustrations by Small. *Edward's Pairing.* By the Rev. E. Monro, M.A. With Illustrations by Jones. London: Strahan, 1867.

treasures to those who want presents for good boys and girls. *The Ashtons** is a better tale than the gloomy preface would lead us to expect; but those who doubt the propriety of story writing can never write stories well. The Tract Society has now advanced so far in binding and illustration, that it must make an equal advance in writing if it is to maintain the honourable place to which it aspires, and provide gift-books for Christian families, as well as the homelier literature with which it began. *The Harvest of a Quiet Eye* is exquisitely illustrated, and, to look at, is one of the most charming books that has been produced for this season.† But everything about it is better than the letterpress, always well-meaning, and always weak and tiresome. Old Merry deserves the heartiest of Christmas greetings, as he comes with his radiant face and well-filled wallet. A cheerful, kindly, wise old man; he has catered for boys and girls with a success that will procure them many a happy and well-spent hour over his annual.‡

BOOKS RECEIVED FOR REVIEW.

The Story of a Diamond, by Miss Whately (Tract Society). *Memoir of Rev. C. Hoffmann*, by the Rev. C. T. Fox (Seeley). *Biblical Exposition*, by the late Henry Craill (Morgan & Chase). *The Critical English Testament*, by Blackley & Howes, Vol. III. (Strahan). *The Closs and the Desk*, by J. C. Gray (Sangster). *Scripture Portraits, and other Miscellanies*, by A. P. Stanley, D.D. (Strahan). *The Weaver Boy who became a Missionary*, by H. G. Adams (Jackson, Walford & Hodder). *The Christian Hero: a Sketch of the Life of Robert Annan* (Morgan & Chase). *Paul Gerhard's Scriptural Songs Translated*, by John Kelly (Strahan). *The Year of Praise*, edited by Henry Alford, D.D. (Strahan). *Lever Lines for Spare Minutes*, by S. W. Partridge (Partridge). *Helena's Household: a Tale of Rome in the First Century* (Nelson). *Daily Devotions for Children*, by Mr. G. W. Hinsdale (Strahan). *The Secret of the Lord*, by Anna Shipton (Morgan & Chase).

* *The Ashtons: a Dark Beginning with a Bright Ending.* By Jane Kinlay. With Preface by the Rev. Frederick Whitfield. Dublin: Moffat. 1867.

† *The Harvest of a Quiet Eye: Leisure Thoughts for Busy Lives.* London: Religious Tract Society. 1867.

‡ *Merry and Wise for 1867.* Edited by Old Merry. London: Jackson, Walford & Hodder. 1867.

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